

**A
COURSE
IN
MORAL LAW**

(FOR HIGH SCHOOL STUDENTS)

***CHARACTER TRAINING ON
AN ETHICAL BASIS***

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PREFACE BY THE VERY REVEREND J. B. MOYERSON, S.J.

THAT moral instruction should be made a part of the syllabus for our adolescent youth, no one perhaps will question. Thoughtful and experienced educators will readily go much farther and insist not only upon moral instruction being imparted, but that it be given, such importance in the curriculum that both staff and students will regard it as chief among the major subjects. To be satisfied with less would be a serious challenge to a teacher's claim to be, in the true sense of the word, an educator of youth. For only when, together with the physical and intellectual development of our students we also—and I would say *even particularly*—cultivate a *correct conscience* and a *righteous will*, are we properly discharging that sacred trust which both parent and society repose in us when they entrust to our hands the formation of the parents and citizens of to-morrow. Schools that give to society young men and women that are physically healthy and strong and intellectually clever, but morally weak or even corrupt, are a nation's curse.

Though a number of excellent texts for moral instruction are available, many have felt that the requirements of high school classes had not yet been sufficiently met. In view of this need, repeatedly proposed to me, I requested the author of the present volume to prepare a text which would have in mind particularly students of the three pre-matriculation years. The author's extensive experience in teaching the subject

gave promise of a practical text, and in my humble opinion he has succeeded in giving us a text-book which should be received with satisfaction by teachers and taught alike.

True, methods of teaching vary, and no text will measure up to the demands of every individual teacher. But it is my conviction that if the method of imparting moral instruction recommended—or rather urged—by the author in his Foreword be followed, both teacher and student will find the Course in Moral Law one of their most interesting and gratifying subjects.

In schools where the students profess one and the same religious belief, the moral instruction will probably form an integral part of the course in religion. But in many of our schools this is obviously impracticable, and for such the present Course will be a valuable asset. For the sincere acceptance of the Natural Moral Law must necessarily be at the foundation of all genuine religion. At the same time it will be well to remember that men stand sorely in need of God's help to be able to know and observe that Law as it should be known and observed. Hence the author of the present text has very deservedly emphasised the need of *prayer* and has given, all through the Course, many beautiful texts for prayer. Also, since God in His merciful goodness has deigned to raise mankind to a destiny far exceeding man's natural powers, supernatural revelation and the gift of God's grace are strictly necessary in order that man's religion be in any way adequate to the attainment of that destiny. A sound moral instruction, and especially the generous *observance*

of the Natural Moral Law will greatly contribute to keep the soul in readiness ever to follow the lead of God's guidance and to correspond to the promptings of divine grace.

But even in schools where conditions permit of a full course in religion, the author's presentation of the Natural Moral Law as it is known from reason even without the aid of a supernatural revelation, may well be a highly desirable part of the course in religion. For in our day, when large masses of men have not only severed their adherence to any supernatural Faith, but have even declared their apostasy from the Natural Moral Law as revealed in nature and knowable even by unaided reason, such a presentation as the present one may be highly desirable. It may, among other things, also help to dispel many erroneous notions in which important precepts of the Natural Moral Law are mistakenly regarded as imposed not by nature itself (i.e. by the Author of nature), but as the arbitrary imposition of some human law-giver. Our topsy-turvy world of to-day will have taken a huge stride in the direction of sanity and social well-being, when all responsible elements in our social body can once more be united in the recognition and acceptance of the Moral Law as written unmistakably by the very Author of all things into nature itself and there discernible with unanimity by all men of probity and good will. It seems to me that the author is to be congratulated on throwing into high light the inevitableness of the Natural Moral Law for all rational beings, as flowing from their own inmost

being and essence, and therefore willed by that Supreme Will in which they themselves have their origin and their continued being.

Another feature of the present Course which in my judgment is particularly praiseworthy, is the author's emphasis throughout on the *social character* of man. And the brief but stimulating introduction to a fuller study of man's duties in regard to domestic, civic and religious society, and especially in regard to the timely question of Capital and Labour, is most welcome. Possibly these might have been, even for high school students, treated at greater length. But even as it is, I feel confident that, if used according to the intention of the author, the Course will accomplish an immense amount of good.

(Signed) J. Moyersoen, S.J.

Vts. Miss. S. J. in Ind. et Ceyl.

FOREWORD

THIS Course in Moral Law does not aim at providing a complete treatise on Ethics or Moral Law. Rather, it introduces the adolescent student to a simple yet reasoned understanding of those moral obligations which are particularly important for youth of high school status. But even more than convey a practical knowledge of the Moral Law, it would strive to awaken and foster in the students a genuine sense and reasoned conviction of their own individual and social responsibility in the moral order.

To achieve this purpose the author would rely all but entirely upon the *viva voce* presentation of the subject-matter by the teacher. Nothing else, considering only natural means, can effectively supply the dynamic influence of the personal, oral presentation, vibrant with conviction, of the great fundamental truths which must form the groundwork of moral instruction if it is to have any lasting value. Moral instruction, above all for youth, is not imparted through the medium of a book. Hence this printed Course is to be regarded rather as an annotated outline or summary, which may serve both the teacher and the student as a memorandum of the matter covered. It is presumed that the teacher, as well as the students of the upper classes, will have access to standard treatises on Ethics, etc., for further reference.

At first sight both the brevity of development and the diction used may seem to make this text too difficult for the first two years of high school. But it should be borne in mind that both the introductory paragraphs of the chapters, as well as the questions and answers, are addressed in the first place to the teacher, and through the teacher to the students. It is for the teacher to gauge the intellectual capacity of the class, and to adapt the language in which the matter is presented accordingly.

In other words, since the teaching is to be oral, both the introductory paragraphs and the questions and answers themselves should serve as a synopsis of the prelection given by the teacher *before* any given part of the text is *read by the class* together with the teacher. It is presumed, therefore, that as each succeeding part of the text is read, it merely formulates in a precise and accurate form the conclusions already present, though in a vague manner, in the student's mind.

Taught in this manner, the value of moral instruction for the development of logical thinking, and therefore, true education, is unsurpassed by any other high school subject. Because of its most intimate personal relation to the individual student, it will readily capture and hold the interest of youth if properly presented. But to insure this interest, one matter is of vital importance, *thoroughness*. For high school classes this thoroughness will be vertical rather than lateral. Adolescent minds should not be burdened with elaborate classifications or comprehensive details, but should be led to master the vital core of the Moral Law.

The Course in Moral Law would be an utter failure were it to rest content with leading the students merely to the intellectual recognition of the Lawgiver's "*Thou must*" without at the same time achieving their willing acceptance of this Law, their whole-hearted "*I will*" regarding the Law as a whole, and its individual precepts. To aid in achieving this, the teacher will supplement the lecture in the class room with personal conferences for the individual students, always bearing in mind, however, that domination or moral coercion resting primarily on superiority or force of personal character, rather than on whole-hearted conviction and ungrudging consents, can be a positive moral danger sponer or later leading to moral is revolt. Once the student has entered upon the adolescent stage-incalculable yet all too frequent harm is done by continuing to treat him in a manner suitable perhaps to early boyhood, but truly harmful in the adolescetn period.

From the outset students should feel that the teacher is not a dictator who wishes to impose his own personal views or will upon them, but that he is rather a thoroughly informed and competent guide and an utterly sincere friend, helping them to discover for themselves the *realities* of this moral world into which so many of them will for the first time be penetrating beyond the border line. Thus their study of the Moral Law can become for them an adventure of discovery, in which every advance reveals new realities in the eternal plan of infinite Wisdom and

Love. The teacher's own sincerity and depth of conviction will bring home to the students that to ignore this plan is life's most pathetic tragedy; to have made it our own by understanding and acceptance is the summit of human wisdom, the pledge of true happiness.

Parents, too, quite properly wish to know what the school offers the students in the Course in Moral Law. Hence, though the text does not aim at being more than a summary, the doctrine taught is sufficiently elaborated to enable parents clearly to know what the students are expected to learn, and what principles underlie the system of character-building followed by the school. And since the teaching of Moral Law might by some be confused with the teaching of a definite system of religious belief, it should be apparent from the text what will be required from the students, namely, a clear understanding and, as far as this can be achieved, a conscientious acceptance of those principles and precepts of the Moral Law which human reason, independently of supernatural revelation, clearly recognizes.

Though the Course does not rest its demonstration or appeal on supernatural revelation, but upon that manifestation of Himself which God makes in the natural world and which reason can clearly discern, yet it would be foolhardy to attempt genuine character-building without supernatural help. Hence from the outset the student is encouraged to have constant recourse to reverent and fervent prayer to God for the

light and strength which all require for this important task.

Chapters I to VII should be seen or reviewed at the beginning of each school year. The other chapters may be selected as circumstances may suggest. If presented with the thoroughness which will insure interest and success, the Course provides ample matter for a four years' course.

PRAYER BEFORE CLASS.

(BY ST. THOMAS AQUINAS, d. 1274)

O most merciful God, .

grant me, I beseech Thee,

ardently to desire,

prudently to study,

rightly to understand,

and perfectly to fulfill

that which is pleasing to Thee
to the praise and glory of Thy name. Amen.

INTRODUCTION

THE FABLE OF THE SILLY FISH AND THE FOOLISH BIRD

IT may seem strange to begin a course in Moral Law with a fable. For law must be based not on fiction, but on fact. Often, however, a fable helps us to grasp and evaluate a fact more clearly than would the bare statement of the fact. And that is the purpose of this fable.

Once upon a time, so the fable runs, a silly little fish was swimming about in the waters of the mighty Ganges. A very silly fish it was indeed. For God, in His wisdom, had made the fish wonderfully fit for the water, and in His great Book of Nature He had engraved this law: Only in the water shall the fish find its well-being and happiness. Surely, God knew.

Yet the silly fish thought that it knew better,—just as foolish men often do. Time and again it murmured and complained that it had always to remain in the water. Especially when it saw the blue sky, and the birds soaring there so high and free, its heart would grow bitter with envy.

Now one blazing-hot day as our fish was swimming near the bank of the river, it saw a beautiful, graceful bird, a *bagla*, strutting up and down along the water's edge, its magnificent white plumage brilliant in the golden sun.

This was too much for our silly fish. "*Bas!*" it gurgled angrily. "I cannot bear this dark, narrow

prison any longer. Look at the bird! It can go wherever it likes; it can see, hear, taste everything. That is what I call life. And I, too, am going to enjoy life!" And with that it leaped from the water onto the land.

"Gorgeous! glorious!" it shouted. For now it had found "life,"—the pure air, the golden sunshine, trees and birds and flowers, beasts and men and what not! It was a delirious moment.

But only a moment. Then poor, silly fish was gasping. Another brief moment and it was squirming and writhing in agony. And now it lay there,—dead! For God, who had planned and made the fish, had *not* made it for the dry land. God had planned the fish for the water.

Well, by this time you will already have guessed how the foolish *bagla* now "found his happiness." For the *bagla*, too, had often complained about God's Law; how it had to live in the scorching Indian sun, and that, too, while the fishes were having such a glorious time in the cool, delightful water.

Just now, while the *bagla* was gobbling up the dead fish, it forgot its grievance for a moment. But when its wings again began to droop with the heat, the old thoughts returned. It must and would put an end to this injustice. If the stupid fish could enjoy the cool water, why should a *bagla* not enjoy it? True, God had planned the *bagla* for life in the air, and not for the water. And God's great Book of Nature stated clearly: The *bagla* shall find its happiness in the air. For God had planned and fitted it wonderfully for that; not for the water.

But our *bagla*, because he was so very foolish, "knew better." And so, into the water he, plunged. A scream of delight! Ah! this was life!—for one poor, mad moment! And then our foolish *bagla* was a pitiful wreck floating down the Ganges. For God had not made the *bagla* for the water

This is the fable. The author hopes that it will help you better to evaluate the very serious *facts* which we shall consider in the following pages. He hopes particularly that it will help you always to keep in mind that the Author of our human nature *knows best* how we can secure the well-being and happiness for which He, with infinite wisdom and love, has fitted us. And in His Moral Law He has clearly and surely pointed the way to this happiness for us, just as in the laws of nature He has decreed what secures well-being, and what spells destruction for the mineral, the plant, and the animal world. With this *fact* vividly grasped and constantly kept in mind, we shall pursue our study of the Moral Law with an engerness proportionate to our desire for our well-being and happiness.

Happiness! What a magnet it is for every human heart! Whether young or old, rich or poor, good or wicked,—we are all one in our indomitable craving for happiness. We are one, too, in that our desire for happiness knows no bounds.

But can this hunger and thirst for happiness find its adequate satisfaction? Seriously to question this would be preposterous. Our eye finds a world of light and colour and beauty awaiting it; our ear can feast on

music and song and the sweet accents of friendship and love; our hunger finds its gratification in a thousand delicious foods; sparkling, refreshing water is at hand in superabundance to quench our bodily thirst. And shall the most clamorous of all our appetites, the hunger and thirst of the human heart for happiness be doomed to futility? Only one who defies his own convictions can hold such a view. Reason compels us to believe that man's craving for happiness *can* be adequately satisfied. Mankind as a whole has always been convinced that God, who implanted in us this hunger and thirst for happiness, has also provided for its full gratification.

Where and how this hunger for happiness is to be completely gratified, need not be examined now. What concerns us now is the *WAY* by which we *can secure this happiness*. To the fish God says: Obey my Law; dwell in the water. To the bird, "Obey my Law; dwell in the air." To man, too, He says "Obey my Law." Surely we have reason enough why the study of the Moral Law should be as interesting to us as it will be useful,—unless we prefer the fate of the silly fish and the foolish bird of the fable.

A COURSE IN MORAL LAW

Chapter I

GOD OUR MAKER AND MASTER, AND OUR FINAL GOAL

IN this course we shall study the Moral Law. Every law is a rule or a collection of rules telling how something must or may be. Laws for governing men must be determined and made known (promulgated) by someone who has the authority or right to command, and whom we are bound to obey. Thus we have civil and criminal laws, traffic laws, our educational code, etc. Since men are endowed with free will, and therefore able to obey or disobey the laws, the lawgiver urges the observance of the law by establishing sanctions, i.e., by determining rewards and punishments for the observance and the violation of the law.

The Moral Law is the *rule of conduct* which GOD has determined for all men. It tells us how we must

conduct ourselves in thought, word and deed; toward God, toward ourselves, and toward all other things, particularly toward our fellow-men.

It will be quite proper, then, that we should begin our study of the Moral Law by considering *who God is*, and why He has the right to command us, and we the duty to obey Him.

1. Who is God ?

God is so great and wonderful a Being, that it would be easy to write a large book as answer to this question. But a very simple and good answer is : *God is our Maker and our Master.*

We all know that we did not make ourselves. And though we were born of our parents, yet our parents did not make us,—not even our bodies, and much less our souls. Now the powerful and wonderfully wise Being who made both body and soul, is the Being whom we call God.

* To the answer that *God is our Maker and Master*, it is well to add : *and our final Goal*. This means that we can find that complete happiness which we all so intensely desire (see Introduction), only in our union with God, in the possession of God himself. That it is in our unending possession of God that we must seek and find our perfect happiness, is a fact which mankind has always understood at least in a vague manner. Hence such expressions as, *to rest in God*, ईश्वर से मिल जाना (*Ishwar se mil jana*), etc. But just how our intellect and

will ~~can~~ possess God in such a manner that our desire for happiness will be completely satisfied, this our reason alone cannot fully tell us.

2. How can we know with certainty that there is such a Divine Being, God ?

We have many ways of knowing this. For the present it will be sufficient to suggest the following :

(1)—The world is filled with things that would not exist unless someone or something *had caused them* to exist. Hence there must necessarily be something or Someone who exists without having been caused to exist by someone or something else. This Being we call God.

(2)—The universe as a whole, as well as the individual parts of it, manifest a marvellous design and purpose, one great harmonious plan. But design, purpose and plan prove that there existed an intelligence which conceived such design, purpose and plan. The Master-Intelligence which conceived our marvellous universe with all its marvellous parts, we call God.

(3)—The voice of conscience in every man bears constant witness to the existence of a Lawgiver, a Superior Will, distinct from our own, urging us to do what is right and good, and to shun what is evil. This all-holy Will is the Will of the Supreme Lawgiver, God.

(4)—The constant and universal testimony of practically all men of all ages and races, and especially of countless learned and saintly men of every land, to the existence of this Supreme Being, God, is a certain proof that this conviction is true,—that God exists.

3. Did God, besides making men, also make all other things ?

Yes. Though men, by their skill and labour, are constantly giving new shape and form to things, yet ultimately all things, both material and spiritual, owe their existence to God. Hence it is perfectly true to say that *God made all things*.

4. What is the most important of all the truths that we should learn from this fact that God made us and all the other things ?

The most important of all the truths that we should learn from this fact is that *God is our own Supreme Master and Lord*, as He is the Supreme Lord and Master of all other things.

When we take clay and fashion it into a beautiful vase ; when we take paint and produce an artistic picture ; or by our labour produce a crop of grain, etc ; we rightly consider that what we have thus produced belongs at least in part to us who have produced it. How much more, then do we and all other things *belong to God*, to whom we in a far more complete manner owe our very being ! How truly even the things that I consider more fully my own, like my senses, my mind and will, my very body and soul, belong to God more than to me ! Verily, God is Lord Supreme,—my Maker and my Master !

5. What further important facts can all of us know about God ?

We all can and should know that there is and can be only one God ; that He is a Spirit and

infinite ; that He is everywhere, all-seeing, all-knowing, all-powerful, all-wise, all-good, all-true, all-beautiful, all-loving ; that He always was and always will be ; that if we love and obey Him He will be wonderfully good to us : that as He will reward the good, so He will punish the wicked.

APPLICATION

Everyone detests lying. Now the most monstrous lie of which we could be guilty, would be by word or conduct to deny that God is our supreme Lord and Master. Yet this is just what countless people are doing to-day,—speaking and acting as though not God, but they themselves were master. In order that we may never be guilty of so horrible and disastrous a lie, let us frequently humble ourselves before God in prayer. For, by prayer we voluntarily acknowledge that God is our Lord and Master. This, too, is a reason why we pray not only in private, but also in public, together with others.

If only we could always remember that everywhere and at all times *God sees us*, it would help us wonderfully to shun whatever is mean and bad. Also, when we are about to pray, let us first recall that God even now sees us. In this way we shall gradually acquire the habit of remembering God's presence at all times.

With what reverent love we would obey God's Law if we thoroughly realized that God's commandments

are His infinite wisdom and love showing us the way to true happiness ! Let us frequently recall this truth to mind.

PRAAYER

O God, because Thou art my Maker, I acknowledge Thee as my Sovereign Lord and Master. Because Thou art infinitely wise and good, I gladly and lovingly submit my will to Thine. Help me to-day faithfully to do Thy holy will !

O God, Thou art my Maker and my Master !

O God, Thou hast made me for Thyself, and my heart can find no rest, till it resteth, O God, in Thee !

Chapter II

WE—GOD'S SERVANTS, GOD'S CHILDREN.

WE have seen that God is the infinitely perfect Being who made all things, and that He is therefore the Supreme Lord and Master of all. The second great fact which we must now consider, is our own *complete and absolute dependence on God*. Because God *made* us, we are far more dependent upon Him than our voice, our thought, or our wish is dependent upon us. For God not only *originally* made us, but it is His all-powerful

will that constantly keeps us in existence. More even than the sound of my voice, or my thought and wish depend on my free choice, does every moment of my existence depend on God's will. Hence, whether we like it or not, God is by His very nature supreme, and His will must and will prevail, and our will must submit to His. This is the same as saying that God is our Lord and Master, and we His servants. For to serve means to do the will of another. That every human being should be subject to God's will, is just as necessary as that a stone should be a stone, fire should be fire, a fish should be a fish, etc.

But when we consider man as he actually is, it would at first sight seem as though man were an exception to this fact of God's universal and supreme dominion. For we see that all the other things about us faithfully and exactly are and act as God planned that they should be and act. But man can refuse to follow God's plan; so, at first sight, it would seem.

The fact, however, is that man can no more escape doing God's will than can the sun and the stars and all other creatures. For God willed that man should carry out God's plan in a *different manner* from all these other creatures. Consequently He gave man a life far different and immeasurably superior to the life of a tree or an animal.

As we shall see more fully later, God wanted us to be not only His servants, in the way that the stars, plants and animals serve Him, but with wondrous love He planned that we should be *His children*. But

children must be *like their father*. No man ~~would~~ think of a plant or an animal as being his child. Hence God *made us like Himself*, that is, He made our souls after His own image and likeness, an immortal spirit with intelligence and free will.

This is a fact more wonderful than we can fully realise. For having immortal souls with intelligence and free will, it makes us quite different from all the other visible things about us. None of them have intelligence and free will. They cannot *freely choose* to do or not to do God's will. By sheer force of necessity each and every one of them *must be* and *must do* just what God planned that it should be and do. But God wanted man to be master of his own choosing as God Himself is in an infinitely more perfect manner. He *can* say "No!" to God, that is he can do so for a brief, a very brief while.

Of course, God never wanted any man to say "No" to His commands or wishes (a most stupid, shameful and monstrous thing to do !), or to any part of His plan in our regard. But He wanted us so to *love* Him that like dutiful loving children, we would always *of our own free choice and will* want all that He wants, and that *out of love* we would always be and do just as God had planned that we should be and do.

We have already seen something about how proper and necessary it is for all creatures, including ourselves, always to be and do as God wills (Recall the fable of the silly fish). The study of the Moral Law will

show us still more reasons, and will also show us, as far as our reason alone can discover, the rule of conduct which God has determined for us. If together with diligent study we often and earnestly pray to God to help us know and love His holy will, and understand His wonderful and beautiful plan in our regard, we shall deserve exceedingly great benefit from the study of God's Moral Law.

1. What is the first and most important of all the facts about ourselves which our reason shows us ?

The first and most important fact about ourselves is that because both our first beginning to be, as well as every moment of our existence depend on God's will, *we are completely dependent on God*. This fact applies so universally, that no man whatever, not even the most powerful monarch, can be an exception to it.

2. What conclusion immediately follows from this fact ?

From this fact we must conclude that *it is God who decides* what must be the purpose and goal of our life, and how we can and must fulfill this purpose and attain this goal. God rules and commands; man must obey, must serve (for to serve is to do the will of another). Every man, whether he will or no, is actually subject to God, is by his very being and nature a *servant of God*.

3. Does reason show us for what goal God has destined us ?

Reason shows that God has destined us for perfect happiness. Wherever we find a human being, we find burning in his heart an intense desire for happiness, a desire that knows no bounds. It is impossible for a healthy mind to believe that God, who has provided most wonderfully for the suitable gratification of every other instinct and natural craving, should have failed to provide for the gratification of this deepest and most universal of all human instincts and natural cravings.*

At the same time experience shows us that this craving for perfect happiness is never fully gratified in this our present life. Indeed, all too frequently it remains sadly unfulfilled. Reason thus points to the possibility of perfect happiness after death. For a fuller explanation of this point, see Chapter VIII, Question No. 2. Here it will be sufficient to note that even reason alone tells us that our perfect happiness can be found only in our union with God, achieved by our intellect and will knowing and loving God. For since God, and He alone, is perfect Truth, Goodness, Beauty, He, and He alone can perfectly satisfy our soul's deepest yearnings.

* NOTE. We know that God's plan will never contradict what reason clearly shows; but considering God's nature, it is entirely possible and even highly probable that His plan may far surpass what our reason alone can discover. Undoubtedly, too, God could make His plan known to us in a different and more complete manner than He has done in the order of nature, which we call the *natural revelation* of God. Such a fuller and different manner of making known God's plan, would be a *supernatural revelation*.

4. Did God plan that man should co-operate with God in achieving this happiness ?

When God gave us intelligence and free will He clearly showed that He wants us to use our intelligence to know Him and His holy will, and to use our will to love Him and obey Him. A child that does not obey its father does not truly love him.

The purpose of this Course in Moral Law is just this: to help us to co-operate with God in achieving our happiness. In so doing, we honour God by showing forth His goodness, etc.

5. How does reason suggest that God desires us to be not merely His servants, but rather His children ?

(1)—God made us in His own image and likeness, giving us an immortal spirit with intelligence and free will.

(2)—By giving us intelligence and free will, God made it possible for us to *love* Him, and of our own free choice to obey Him, that is, we can conduct ourselves as dutiful, *loving children*.

(3)—God, who is Truth and Love, and sees our inmost heart, certainly will not fail to accept our good dispositions, and treat us accordingly, that is, *as His children*. This is an almost universal conviction among men. But here, too, reason alone cannot tell us to what heights of divine generosity God may choose to go in dealing with men of good will. Only a special revelation by God could give us certain knowledge on this point.

APPLICATION

Just to be a *servant* of God, of so great and good a Master, is a great privilege. How surpassingly wonderful it is then, that God has made us fit, and wishes us *to be His children*. But God is Truth, and wants us to be true, and therefore always to act as will be fitting for children of God, in a manner worthy of our sublime dignity. Thus wholly uncivilised parents may not be angry with their children when they see them untidy and bedraggled. But if a maharaja were to see his raj-kumar in such a condition, he would certainly be highly offended.

Since all men are, like ourselves, children of God, we must be careful to respect them and treat them all with such perfect justice and charity as becomes their dignity as children of God. But as this point is of very great importance, we shall have much more to say about it in later chapters of this Course.

O God, teach us always to think of Thee as our Father, and of ourselves as Thy children. Help us ever to act as children of so holy a Father should act, avoiding all that is mean and unworthy of a child of God in thought, word and deed. Teach us also to trust in Thee with the perfect trust of a child. Very especially, help us always to show *due* reverence and love to all Thy other children, our brothers and sisters.

Chapter III

THE "OTHER THINGS"

IN Chapter I we saw that the Moral Law tells us how we must conduct ourselves toward God, toward ourselves, and toward all other things, particularly toward our fellow-men. We then briefly considered some fundamental facts about God and about ourselves. Here we shall do the same in regard to the "other things" which God has made.

Our lives are largely spent in using these countless "other things," — our minds, our bodies; our sight, hearing, speech, all our senses; our intellect, our will; food, rest, play, study, prayer; we are constantly "using" other people,—our parents, family, friends, teachers, companions, servants, and countless others whom we meet or know, or whom we help or harm. If therefore we can learn always to use all these other things, particularly our fellow-men, as God planned we should, we shall in a practical way have mastered a great part of God's Moral Law. "How, then, shall I conduct myself in regard to all these other things?" is for all of us a question of supreme importance. For, as we shall see more fully in another chapter (Ch. VII), God is by no means indifferent as to whether we carry out His plan and use His creatures as He wills that we shall use them.

All God's work is, to human minds, full of mystery, and our little human minds often do not fully understand why God made certain things, and how He wishes us to

use them. But we may always be very certain that God did have a beautiful and noble purpose for everything that He made or still makes. And one such beautiful purpose our reason shows us very clearly; *God willed that all these other things should serve man.*—that man should be able to use them for his own good and happiness, above all for attaining that unending and perfect happiness which God wishes to give to all who truly love Him. In thus serving man, these other creatures will at the same time be serving God in the way He desired. They will be showing forth God's wisdom and power and love, or—as we say—will glorify God.

1. In addition to men, the world is filled with countless other creatures. What is their purpose?

All the other things were made *for man*,—to serve man, and help him to attain that perfection and happiness for which God destined man.

Man is made directly *for God*, —to serve and glorify God directly, and to find *in God* his complete perfection and happiness. Man can *belong*, in the strict and full sense, *only to God*, other creatures can belong to man, and they serve and glorify God, in the full sense, only through man.

2. How can all these other things help us to attain our perfection and happiness?

(1) They can help our intellect *to know God* and His beautiful plan in our regard.

(2) They give our will countless opportunities *to prove our love of God.*

things which God has made for us, we cannot help but love them and desire to possess them. But every time we love or choose or use any of these things in the way God planned, *loving them in the right order*,—putting first things first, as we say,—we give God a new proof of our love. For if, in the use of our will, we constantly follow God's Law of *Right Order*, (which is holiness), we shall love and desire to possess God more than anything else, because He is the perfect good,—Goodness itself.

That these "other things" can help our bodies to co-operate with our intellect and will in knowing and loving God, is obvious enough. But this will be considered more fully later. Here we shall only briefly indicate one aspect of this question. Our bodily instincts and inclinations have no intelligence of their own, and hence can know nothing of Truth and Right Order which God demands in all our choosing and loving. Hence it is often necessary for our spiritual powers to step in and say "No!" when our body is eager to say "Yes!" In other words, in order to use these other things as God planned that we should use them, we shall often have to choose and act contrary to our body's likes and dislikes; that is, we shall have to practice *renunciation* or *self-denial*. About this, too, more will be seen later.

APPLICATION

Do I use my intellect to "see God" in all the wonders of nature, indeed, in all things? By diligent, daily effort and practice I can gradually fill my whole

life, with beautiful and sublime thoughts, learn to love God more and more, and make my mind and heart daily more holy and pleasing to God.

For the faithful observance of the Moral Law, —which is our way to happiness! --- the master-key to success is the courageous and diligent practice of renunciation or self-denial. We shall do well to begin with little and easy things, such as observing silence at certain times, yielding our right in favour of another person, generously sharing what I have with others, applying ourselves diligently to study when we feel tempted to sloth, etc., etc. In this way we shall gradually prepare ourselves for greater sacrifices, even for genuine heroism, for a life of sublime nobility.

PRAYER

O God, teach me to “see Thee” in all things; in the mysterious forces of nature to see Thy omnipotent power; in the starry depths of the heavens, as well as in the tiny blade of grass, Thy sublime wisdom; in the marvellous order that governs the entire universe, a reflection of Thy own perfect righteousness, Thy holiness; in all things Thy goodness and love and majesty. Then help me to love Thee as Thou deservest, — above all else, with my whole heart!

Chapter IV

THE MORAL LAW — GENERAL NOTIONS

BEFORE undertaking a task it is well to have a clear understanding of the nature of the task, and of the purpose and motive that should guide and impel us in accomplishing it,—that is, we should understand the *What* and the *Why* of what we are about to do. The *What* of our present task is the study of God's Moral Law; the *Why* is our duty and necessity of knowing and obeying this Law. Hence, largely by way of review, we shall here consider these notions somewhat more fully.

1. What is a law?

A law is a rule or collection of rules, determined by one who has the right to command, and which show how something may or must be. Thus we have physical laws, laws of thought, laws of conduct, etc.

* 2. What is the Moral Law?

The Moral Law is the *rule of conduct* which God, as the Supreme Lawgiver, has made for all men. It determines how we must conduct ourselves in thought, word and deed, toward God, toward ourselves, and toward all other things, particularly toward our fellow-men.

3. Can we know with certainty that there is such a Supreme Lawgiver?

Yes. We can be entirely certain that there is such a Supreme Lawgiver. The physical laws of nature, the voice of conscience, and the verdict of wise and good men of all ages and races afford ample proof of the Supreme Lawgiver, whom we call God.

Throughout nature we find everything governed by laws. Air, water, fire, light, sound, electricity; the sun, moon, stars, our earth; every variety of plant and animal; our own marvellous bodies,—each and all are governed by wonderful laws, determining their way of being and acting. We call these laws the physical laws of nature. Each of these laws is like a powerful voice proclaiming that invisible Intelligence and Will which determined these laws and gives them their authority, their power to bind, which explains why nature *must* be and act like that.

We, too, are governed by these physical laws, but not entirely. Many of our actions are determined by our own free choice. But even in these actions we are conscious of another kind of law, — one which does not like the physical laws of nature, irresistibly compel us, yet is constantly urging us with its “*You must!*” or “*You may not!*” This interior “voice,” reminding us of God’s Moral Law, we call the voice of conscience. Like the physical laws of nature, it too proclaims the invisible Lawgiver. Thus each of us has in his own heart a constant witness to the Supreme Lawgiver.

So clear and convincing is the testimony of all nature, as well as of our own conscience, that from the earliest days of the human race, right down to our own

time, intelligent and good men the world over, have agreed in acknowledging this Supreme Lawgiver, whom we call God.

4. Why do we speak of the duty and necessity of obeying the Moral Law? Are we not free to obey or not obey?

We are free to obey or not obey the Moral Law in this sense, that I am physically free,—I *can* obey or refuse to obey; just as a driver *can* disregard the traffic laws. But if I choose to disobey the Moral Law I must take the consequences. Hence it is correct to say that I *can* disobey the Moral Law, but I *may not, should not* do so, because that would be disobedience to God who is our loving Father and Supreme Lord, and would therefore not only be a mean and shameful thing to do, but also most harmful to myself. It is, then, for us to choose whether we will be obedient sons — or rebels. In so choosing, we at the same time actually choose the good or evil consequences that will follow from our choice.

5. Name a very helpful way to regard the Moral Law.

A very practical, helpful way to regard the Moral Law and its Precepts, is to consider that in every precept or commandment God, the infinitely wise and loving Father, is saying to me: "My son, *do* this, for it is the way to true happiness; *do not* do that, for it will *not* give you true happiness, but instead will cheat you out of the happiness which I desire to give you." Surely, God knows best what is good for me and can

make me truly happy, and what is dangerous or harmful, and will obstruct my happiness. To think that I know better than God, would be very stupid indeed.

6. What good do we gain by obeying the Moral Law ?

By obeying the Moral Law we are sure to please God, whose commands we are obeying. And if so great and good a Father is pleased with us, we can rest secure that all will be well with us, and that He will bestow upon us such happiness as only He can give. Indeed, as soon as He sees that we are *sincerely trying* to obey His Law, He is sure to be pleased with us and love us.

*** 7. What important conclusions do these truths suggest to us ?**

These truths suggest to us the supreme importance,

(1)—of learning to *know* the Moral Law ; and

(2)—of sincerely *striving to obey* this Law.

8. How can we learn to know the Moral Law and its Precepts ?

We can learn to know the Moral Law and its Precepts,

(1)—from the teaching of *authorised* teachers or prophets ;

(2)—in a large measure at least, from what reason itself can show us.

It has been the constant and almost universal conviction of all races and all times, that God has from

time to time appointed authorised teachers or prophets to proclaim the precepts of His Moral Law. Now it is obvious that if God has actually done so, then it is the strict duty of all men to accept and obey whatever commands God has thus made known. It does not belong to this Course to examine the historical question whether or not there have been such *divinely authorised* teachers or prophets.

In this Course we shall consider the Moral Law in so far as the light of reason can make it known to us. In doing so we shall find that there are some questions which reason alone cannot answer completely or with entire certainty. When, for a fuller knowledge or entire certainty we have recourse to a *teacher* of the Moral Law, prudence demands that we should have a sufficient guarantee that he is duly, *divinely authorised*. For unless he has *divine authorisation*, and consequently divine assistance, what assurance have we that his teaching truly and faithfully represents the will of God? And a human life is too precious to risk error in a matter of such supreme importance!

But always all men are bound to *obey* the Moral Law as far as it becomes clearly known to them, whether by reason alone, or by the aid of an authorised teacher; and they are equally bound to make a reasonable effort to *know* the Moral Law. Wilfully to neglect either of these duties, would be to show contempt of God,—certainly a grave offence.

9. What is the difference between the Moral Law and religion?

Moral Law is a *part* of religion. It should therefore by no means be considered as sufficient by itself, or as a substitute for religion in its full sense, but rather as a preparation for it.

APPLICATION

While it is true that we *must* obey the Moral Law, which is the will of God, yet very few of us will be constant and persevering in doing so, if we see only the "*must*." Let us always bear in mind that in obeying God we are *doing the right thing*, the wisest thing; that thus we are perfecting ourselves, making ourselves more perfectly *a man*, more holy, more God-like. Let us also thoroughly convince ourselves that God desires our true happiness far more earnestly than we ourselves can desire it, and that in His Law and its Precepts we have God's *guide-posts to true happiness* along the highway of our earthly pilgrimage. When once we fully understand that every precept of the Moral Law is the unerring assurance of our all-wise and all-loving Father showing us how we can and must avoid disaster and achieve that perfect happiness which we ourselves crave, then *serving God*, which is obeying God, becomes a privilege and a joy and we shall more easily persevere in it through life.

PRAYER

O God, our loving Father, teach us daily more fully to understand that Thy Law is infinite Wisdom and Love showing us the way to holiness and happiness, and that there is no other way to true, perfect happiness. Give us more and more the spirit of a dutiful, loving son, to obey Thee in all things.

Chapter V

SIN, AND REPENTANCE FOR SIN

In the course of our lives we shall probably meet people who have utterly confused and false notions about sin, and who may try to impose their false ideas upon us. It is easy to see how disastrous to right conduct and character, and destructive of our happiness so vital an error could be. Sound reasoning clearly shows us that, compared with sin, all other evils fade into insignificance. Hence even plain common sense demands that we strive to avoid sin, cost what it may. Yet we shall sometimes meet people who make light of sin, who try to pass it off with a jest, or perhaps even boast of it. To make matters worse such people often assume an air of superior knowledge, clothing their false ideas in high-sounding but empty phrases. How important then that in a matter so seriously affecting our personal character, our well-being and happiness, we should have clear, correct, certain ideas and principles to guide us.

1. What is sin ? Vice ?

Sin is deliberate disobedience to God's Law, — our freely wanting what we recognize as being contrary to God's will. All sin is, in some measure at least, deliberate ; that is, at the very time that we commit sin we are in some measure conscious that to do or omit a certain act would be contrary to God's will ;

yet, with this knowledge in mind, we choose contrary to God's command. Therefore, sin does not consist precisely in doing or committing this or that particular act, but in our freely choosing what we *know is forbidden by God*.

Vice is the *habit* of sin, particularly where the sin is grave.

2. Can mere thoughts and desires be sinful ?

Yes. Not only external words and deeds, but also internal thoughts and desires can be sinful. We are guilty of sin as soon as we deliberately choose or consent to what we recognise as being forbidden by God. Hence the malice of sin is *in our will*, or as we commonly say, in our hearts, i.e., it is our *will* that is bad. The external deed may increase our guilt.

3. Are all sins equally grave ?

Sins are not all equally grave. The gravity of each sin must be judged from its nature and circumstances, —in how far it dishonours God, debases ourselves, wrongs our neighbour ; how fully deliberate it is, etc.

When is a sin fully deliberate ?

A sin is fully deliberate when our mind clearly recognising the relation of this act to the Moral Law, our will freely chooses or consents to it. Hence an act is not fully deliberate when the mind is in a partial stupor, as when we are only half awake or very drowsy, or when we are distracted, or violently perturbed by fear or other passions.

5. What are the consequences of sin ?

The first and immediate consequence of every sin is that it offends God, while at the same time it injures ourselves, lessening or even completely destroying the *moral goodness* of our will and the beauty and integrity of our character.

Besides, because God is all-holy, He cannot be indifferent as to whether or not we obey His Law, as to whether we choose what is good or what is evil. Hence as an all-holy, wise and prudent Lawgiver He has decreed suitable *sanctions*, i.e., rewards or punishments for the observance or non-observance of His laws. In this way man cannot with impunity defy the Lawgiver, and at the same time he finds in these sanctions powerful helps to deter him from what is evil, and impel him to what is good. (Also see Chapter VIII).

6. Does experience confirm this conclusion ?

Experience amply confirms this conclusion. For we see that even in this present life sin is often followed by many and terrible punishments. How often we have seen drunkenness, impurity, untruthfulness, dishonesty, injustice, disobedience, etc. followed by disastrous consequences.

7. Why is sin the greatest of all evils ?

Here are some of the reasons :

(1)—Above all because every sin is an offence against God.

(2)—Grave sin is the turning away from our own greatest Good,—God.

• (3)—Sin may well be called madness ; for in His Moral Law God shows us the way to our true and perfect happiness ; but the sinner “knows better,” (like the silly fish of the fable), and prefers his own puny wisdom to the infinite wisdom of God.

(4)—Man, by every claim of justice, is God’s servant. By sin he rebels against God, defies, despises, insults Him.

(5)—Sin is the base ingratitude of a child to the best and most loving of fathers, God.

• (6)—Sin is, in one way or another, the root and cause of all other evil.

(7)—Sin, and sin alone, can deprive us of that perfect happiness for which God made us.

8. May we hope for pardon of our sins ?

Whether or not God will pardon any particular sin, ultimately depends on God’s good pleasure. Hence, unless God chooses to reveal His will in this regard, we cannot know it with certainty. But God being what He is, and as reason reveals Him to be, we are all but compelled to believe that, given certain conditions, God is most ready to pardon sin. Accordingly, the belief that man can obtain God’s pardon for his sins has at all times been the practically universal belief of all peoples, as their sacrifices and other religious rites amply testify.

9. What conditions does reason suggest in order that we may be more confidently hope for God's pardon ?

Reason suggests that, detesting our sin, we turn to God with sincere repentance.

10. In what does sincere repentance for sin consist ?

Just as grave sin is a turning away from God, so repentance is the turning back of our will toward God as the supreme object of our desire. This means that our will detests and rejects whatever our conscience recognises as preventing our union with God. We must therefore detest our past sins, and sincerely desire with God's help to avoid at least all grievous sin in the future.

11. What motives should underlie our repentance ?

In order to win God's pardon the motives which underlie our repentance should be such as give due honour to God by acknowledging Him for what He truly is, our Supreme Lord and master, and our Supreme Good. The more our esteem and love of God are the main motives of our repentance, the more perfect it will be. While on the contrary, the more that purely selfish or worldly motives move us to repent, the less worthy shall we be of God's forgiveness.

12. What will prove to us the sincerity of our repentance ?

A good proof of the sincerity of our repentance is our determination to make use of effective means to avoid sin in the future. Such means are :

(1)—To *avoid occasions of sin*, such as bad companions, books, pictures, amusements or places which we know to be dangerous.

(2)—At all times to practice self-mastery and thus build up a strong, *manly, womanly character*.

(3)—Humble, frequent and persevering *prayer* to seek God's help. Experience teaches us that without God's very special help we shall not succeed in avoiding even grave sin for any long time.

APPLICATION

In order to avoid sin and make our lives more holy lives it will be found most helpful to choose some fixed time each day for a brief *examination of conscience*, followed by an earnest *act of contrition* or sorrow for sin, together with the renewed determination to avoid sin for the future. Our daily night prayers offer an excellent occasion for this exercise. Our morning prayers, too, should include at least a brief renewal of our purpose not to sin. (See Morning and Night Prayers Appendix, V).

Another powerful help to avoid sin is to devote each year, a few days to a so-called "spiritual retreat,"—days of silence and solitude in which, with God's help, we strive to acquire a deeper understanding of spiritual things, and of the malice and folly of sin. Even two or three days thus spent annually can effect veritable wonders in our moral life.

PRAYER.

O God of infinite holiness ! teach us to know the heinousness of sin as Thou dost know it, —in all its ugliness, foulness, shame and ingratitude, in its malice and madness as an offence against Thee and as the treacherous enemy of our happiness ; so that we may abhor and hate it with all the strength of our wills. Teach us at the very approach of sin to recoil from it as promptly as we would from a deadly cobra hissing in the path before us.

EXAMINATION OF CONSCIENCE.

How have I to-day used my mind ? my eyes ? my speech ? Were my desires and my conduct such as becomes a child of God, —pure and holy, kind and just towards all ? (For a more complete Examination see pp. 183-4).

ACT OF SORROW FOR SIN.

O God, my loving Father ! Again I have displeased and offended Thee, who art so deserving of my perfect loyalty and true love. But now I am sincerely sorry, and beg pardon for all my sins and faults. I detest and hate them above all things, not only because I dread the loss of heaven and the pains of hell, but above all because they have offended Thee who art so supremely good and deserving of all my love. I now sincerely desire, and firmly, manfully resolve, that I will earnestly try to avoid all sin, and as far as possible all danger of sin. Give me, O God. Thy holy grace, Thy light and strength and love, without which I can do nothing.

Chapter VI

THE VOICE OF CONSCIENCE.

SIN is defined as deliberate disobedience to the Moral Law. We express this same truth in another way when we say that sin is disobedience to the voice of our conscience. Like a sentinel guarding us from physical danger in time of war, so our conscience is the ever watchful guardian of our moral safety. Fortunate we, if from our earliest youth we have accustomed ourselves to heed its every warning. For conscience is like a select fruit-tree which properly cultivated, yields the choicest fruits, but if neglected gradually deteriorates, and may even become barren. Conscience, properly developed and its voice faithfully obeyed, is one of our most precious possessions; but failure to cultivate an enlightened conscience, and still, more habitual disobedience to the voice of conscience, lead to the perversion and even destruction of this precious gift of God.

1. What is conscience ?

Conscience is our reason acting as our judge of the goodness or badness of our moral acts.

Let us recall what we have seen in preceding chapters; that man is by his very nature destined for union with God, in whom alone he can find his full perfection and happiness; that, on *our* part, it is by the proper use of our intellect and will that this union must be achieved. It is not surprising, then, that even

in infancy, when these faculties were not yet developed, there were already present this capacity and inclination, this tendency toward the true and good, directing us God-ward. This is fundamentally the reason why our intellect, as it gradually developed, perceived that certain acts are right and others wrong, that some actions are good, others bad. In our will, too, this tendency, this impulse toward the good gradually, if our will was *properly* developed, grew stronger, and more and more asserted itself. This silent yet persuasive urging to do the good and avoid the bad act, is the "voice of conscience."

2. Must we always obey the voice of conscience?

Yes, we must always obey the voice of conscience, for this is the proof of our good will.

3. But is not our conscience sometimes in error ?

It is true that sometimes our reason judges falsely about the morality of an act, and considers as good an act which is in reality contrary to God's Law, and consequently bad,—or *vice versa*. We call this an erroneous conscience,

4. Is it not bad and sinful to obey an erroneous conscience ?

When we obey an erroneous conscience we may be doing what is *in itself* bad ; but our own *choice of this action* is not morally bad, and therefore not sinful. For sin, we must remember, is choosing what we know, or at least think, to be bad.

5. May we then be careless about having an erroneous conscience ?

To be careless about having an erroneous conscience would be a serious fault. For it would show disregard or even contempt for God, the Lawgiver; would expose us to the danger of wronging our neighbour ; and of doing very grave injury to ourselves. Many a youth has become a slave of the most pernicious and degrading habits as a result of an erroneous conscience.

6. What must we do to guard against becoming the victim of an erroneous conscience ?

In order to guard against the misfortune of an erroneous conscience, it is the duty of every one to *educate his conscience*. And since few people have the leisure and other requirements to work out a correct code of morals for themselves, it becomes practically necessary to seek the guidance of a competent teacher for forming our conscience aright.

7. Besides sin, what other grave consequence results from disobeying the voice of conscience ?

By disobeying the voice of conscience, especially when we do so frequently or even habitually, its vigour and delicacy are impaired, until at times it is entirely silenced, abandoning us to the most degrading and disastrous vices.

APPLICATION

Irrational animals, almost from the beginning of their life, enjoy the full use of their natural powers without the need of education or training. But man,

in order to live in a manner worthy of man, must develop all his distinctly human powers by diligent and sustained effort. This is particularly true of his noblest faculties, his intellect and will. He begins life with his intellect undeveloped, but to be transformed by laborious effort into a mine of knowledge and wisdom. His will, at first barely distinguishable from the blind promptings of instinct and sensible inclinations, is by diligent training to be brought to God-like holiness.

In this development of our God-given powers and the acquisition of a noble, beautiful character, the proper training of our conscience is of prime importance. This training consists in the acquisition of true ideas and correct principles, correcting and eliminating false ones which may have crept in, and at the same time strengthening this well-informed, i.e., true conscience, so that it may reign supreme as the just and effective arbiter of our moral acts, of all those acts in which the question of moral right or wrong is involved.

From all this it is evident how supremely important for our successful quest after righteousness and true happiness are :

(1)—the diligent study of the Moral Law, so that we may acquire a *true* conscience. Many a man has spent his life in bitter regret because he had entered upon his adolescent years with an ill-informed, a *false* conscience, and realised his error only after irreparable harm had been done ;

(2)—the constant, prompt, and most loyal obedience to the voice of conscience, so that our conscience may

be both *true* and *good*. What persevering, regular practice can achieve in the attainment of mastery in sports, crafts, arts, science, etc., that persevering, loyal obedience to the voice of conscience will achieve for our will—moral perfection, holiness, God-likeness.

PRAYER

O God of Wisdom, most Holy God; May Thy divine light ever guide me in the true understanding of Thy Moral Law, Thy rule of conduct for me. And may I ever find in Thy holy Love the necessary strength to render constant, prompt and loyal obedience to the voice of conscience, in which I recognize the manifestation of Thy holy will to me.

CHAPTER VII.

TEMPTATION VS. SIN

UNLESS we clearly understand the radical difference between temptation and sin, we might at times easily become discouraged in our striving to obey the Moral Law. This holds particularly when we are tempted to indulge in forbidden thoughts and feelings.

The frequency or intensity of the temptations we experience are not necessarily an indication of our virtue or lack of virtue. It is quite possible that a person of the highest character may be assailed by violent and frequent temptations. For these are often intimately connected with physical conditions over

which we may have only a very imperfect control. Even our thoughts are not always fully under our control ; and this is still more the case with our feelings and emotions. But diligent and persevering effort to exercise a due control and mastery over all our faculties can accomplish wonders. In due time it can develop a firm habit of shaping all our conduct not on mere likes or dislikes, but on correct moral principles. And this is to have achieved a perfect character.

1. What is temptation ?

Temptation is an inclination or attraction to sin coming either from within our own selves, as e.g., an impulse to anger, or from without, as the example of an evil companion, dangerous reading, etc.

2. When does a temptation become a sin ?

When we clearly perceive that God forbids that to which we are tempted, yet despite this we wilfully yield to the temptation, it becomes a sin.

3. What are the most frequent sources of our temptations ?

Our concupiscences are the most frequent source of our temptations.

4. What is concupiscence ?

Concupiscence is the inborn tendency of our sense, faculties and bodily instincts to proceed to the gratification of their desires without reference to conscience, or the Moral Law.

5. Why should God give us instincts and inclinations that must be repressed ?

God gives us these instincts and inclinations because they are in themselves good, and designed to serve a useful purpose. But in man their exercise must, as far as possible, be governed by reason and conscience, which must determine the proper time, measure, object, etc., for their exercise or gratification.

6. Can the impulses of concupiscence and other temptations help us in the practice of virtue or the formation of character ?

Yes, for by presenting occasions for self-mastery and self-denial they afford frequent opportunities for strengthening our character and for practising virtue. As our bodily powers are strengthened by physical exercise, so our character is strengthened by the frequent exercise of our spiritual powers in governing our sense inclinations. This however does not imply that we may, generally speaking, wilfully expose ourselves to temptations and the danger of sin. This is particularly true when there is question of temptations against purity.

7. What is meant by character ?

By character we mean life dominated by principle, as opposed to impulse. If dominating principles are good, i.e., in accord with the Moral Law, we have a good character; if they are bad, or even when good principles are lacking, we speak of a bad character; when good principles are present but do not dominate

because the will has not been properly trained, we speak of a weak character.

8. What is required for the formation of a good character ?

For the formation of a good character we require, together with the proper training of conscience, the systematic and persevering practice of self-denial and self-mastery, and the persevering practice of virtue.

9. What is virtue ?

Virtue may be described as manly strength in doing good actions easily and regularly. Virtues are acquired by the habitual performance of good actions.

10. What is vice ?

Vice is the habit of committing any particular kind of sin. Such a habit is formed by frequently committing any particular kind of sin.

APPLICATION

Common sense tells us to avoid, as far as we reasonably can, temptations. But at the same time we must be prepared to meet and overcome them. This preparation calls first of all for a clear, definite and firm attitude of mind, fully determined to obey God's Law, and avoid sin at any cost and under all circumstances. This attitude of mind must be diligently cultivated when our mind is calm and clear, especially in time of prayer, as at our morning and night prayer (see Appendix V). Having thus prepared our mind *beforehand*, it is of great importance that

when temptation is upon us we remain perfectly calm. No temptation can overcome us against our will. As soon as we are *trying* to put aside a temptation, we are effectively resisting sin. Sin can never be *only* in our thoughts, imaginations, or feelings, or even in our actions, unless our will also freely chooses, consents or takes pleasure in such prohibited thought, imagination, feeling or action, even after we have recognised them as prohibited.

Since we must as far as possible avoid dangerous temptations, it follows that we must with reasonable care strive to avoid such places, things or persons, as we know from experience or otherwise might bring us into danger of sin. If, out of *necessity* or for some *sufficient cause*, we should have to expose ourselves to such danger, this would not be sinful, provided we are resolved to resist temptation. Without sufficient reason to expose ourselves to the proximate danger of sin, is in itself a sin.

PRAYER

O God, I sincerely and earnestly *want to avoid sin*. Strengthen in me this desire. As proof of my sincerity, I resolve to avoid, as far as I can, all occasions that may lead me into temptation, particularly.....
(Here mention what is the most frequent or dangerous occasion of temptation *for you*). When temptation comes upon me, help me, O God, to resist it *promptly* and *firmly*.

CHAPTER VIII

SANCTION OF THE MORAL LAW

MAN, made in the image of God, possesses as part of his God-given dignity a large measure of personal liberty, the right to determine his own conduct without undue interference from others. How highly he prizes, and how jealously he guards and defends this God-given right ! But it is not an unrestricted or unlimited liberty. God, who gives us this personal liberty, also gives us His Law.

Now, all law regulates, and in this sense restricts, our liberty. This is true above all of the Moral Law. For no other law reaches so deeply into the inner sanctuary of our soul, demands such great and continuous sacrifices, and affects us so personally. No wonder then, that to many men the Moral Law is viewed almost like an unjust aggressor on their personal liberty, and its precepts are met with a certain resentment and defiance. Someone has strikingly and with much truth said that every man is born a rebel. No one likes to be told "*You must do this,*" or "*You may not do that,*" This urge springs from our every nature. Until we see the reasonableness, the rightness or the advantage of a command, we spontaneously resent submitting our will to the will of another.

In preceding chapters we have already considered various reasons which should move us to submit to the Moral Law, not only willingly, but gladly. We shall now consider a further fact which will be of great

practical help to overcome any lingering rebellion, any deliberate reluctance to submit our will to the will of the Supreme Lawgiver in His Moral Law,—namely the divinely ordained *sanctions* of the Moral Law.

It would be unreasonable to suppose that a lawgiver is indifferent to the observance or non-observance of his laws. He will, therefore, as far as lies in his power, provide adequate motives for their observance. Clearly, no other lawgiver is able to provide sanctions of such impelling power as God. Since God's sovereignty extends into the unseen world and eternity, reason alone cannot give us the *full* answer as to the nature of the sanctions which God has provided for the observance of His Moral Law.

1. What are sanctions ?

Sanctions are the rewards or punishments decreed by the lawgiver for the observance or non-observance of his laws.

2. What do experience and reason tell us regarding the sanctions of the Moral Law ?

Experience tells us (recall the fable of the Silly Fish) that all nature finds its perfection and well-being in its perfect obedience to the laws of nature, which are for irrational nature what the Moral Law is for our human nature,—God's plan and will in their regard. In irrational nature, in the mineral, plant and animal kingdoms, this law of God is made effective through a blind necessity, a tendency, an urge or impulse,

which they cannot escape or disobey. But man, endowed with intelligence and free will, *can*—though he *should not*—refuse obedience to the Moral Law, at least for a while. He must, of course, bear the consequence of his action.

Reason shows us that man's soul, endowed with intelligence and free will, is spiritual, immortal. From this reason concludes that man's true happiness must extend beyond death, must be everlasting ; that it must satisfy man's unbounded hunger after knowledge, truth, beauty, reality and his equally limitless hunger after what is good. From this reason again concludes that only the apprehension and possession (according to our capacity) of the Infinite, of perfect Truth, Beauty, Goodness, Being, of God himself, will be able completely to satisfy man's craving for happiness.

‘ Hence reason gives us every assurance that in some way or other the faithful observer of the Moral Law will, possibly in this life, and certainly in the life to come, attain to God, and that in such a manner as will satisfy the God-given yearnings of our intellect and will. Whether or not this “laying hold of God” will be limited by the capacities of our human nature as it is at present, or whether God has chosen to lift up human nature to some higher status, to new possibilities of vital activity,—these are matters which reason alone cannot show us. Unless God, in some manner surpassing our own natural powers of enquiry, should choose to reveal to us His actual plan in this regard, our reason can only arrive at very uncertain theories, which may be either true or false.

3. Are the sanctions of the Moral Law to be experienced only after our soul is set free from this mortal body ?

No. Even during this transitory life obedience or disobedience to the Moral Law will often receive, if not a complete and sufficient reward or punishment, yet enough to be a vivid reminder of God's avenging justice. Think of the qualms of conscience, the personal unhappiness, the pain and misery, the ravages of disease, the poverty, class hatred, strife and wars, which man's disobedience to the Moral Law has brought upon the transgressor himself, as well as upon mankind in general or whole sectors of it. For we must not lose sight of the very important fact that man is a *social* being, a living member of a living organism, and therefore cannot be adequately considered as an isolated individual. ,

Among the many blessings bestowed by God even in this life for obedience to the Moral Law, we mention here only the peace of mind and heart which those enjoy who sincerely strive to lead a virtuous life. And despite the necessary limitations of our present life, what an abode of happiness and joy this world could be if all men obeyed the Moral Law !

4. But do we not often see that the wicked, instead of being punished, profit by their sin ? .

It is true that the wicked often gain some temporary advantage by their sin. This fact makes it all the easier for us to believe what practically all the renowned teachers of the Moral Law have asserted, that besides

the partial reward or punishment which often follow virtue or vice in this life, God will adequately reward the good and punish the wicked in the life after death. What the nature and duration of such punishment will be, reason alone cannot tell us. But we can be certain that it will be fully adequate.

5. What further reason have we for concluding that in the future life God will continue to reward and punish virtue and vice ?

In addition to the inadequacy of merely temporal punishments as experience testifies, it is the *reasonableness* of everlasting punishment. If there were no reward or punishment after death, God's plan would often be defeated, the creature would triumph over its Creator evil triumph over good. And it surely is unreasonable to think that the ultimate and everlasting fate of the good and the wicked should be essentially the same. Moreover, justice demands that the gravity of the punishment be proportionate to the gravity of the offence. Now the gravity of the offence is measured in part by the dignity of the person offended,—here God himself. This gives to sin a quasi infinite malice. Hence punishment for sin that would be unending, would seem to be the nearest approach to adequate retribution for grievous sin. But the certain answer to this question can be known only if God chooses to reveal it.

It is true that as far as reason alone can see, it would seem that God could annihilate the rebellious soul after death. But it is difficult to understand how there would then be an adequate sanction for the Law.

6. But does not our mind revolt at the thought of everlasting punishment ?

The thought of everlasting punishment most certainly is an appalling one, and for this reason provides so powerful a sanction for the moral Law. But the persistence throughout the ages, of so wide-spread a belief in everlasting punishment, shows that it is not opposed to reason. Indeed, reason rather demands that the obstinate sinner who persists to the very end of his time of probation (his earthly life) in deliberately defying God, should forever be deprived of that possession and union with God which was to have been his perfect happiness.

This loss of God forever would in itself be the greatest suffering and torment that could befall a soul destined to possess God. However, this alone, dreadful beyond telling though it be, makes little impression on the ordinary run of men, immersed as they are in the present and sensible pleasures and cares of this life, and little given to serious thought and reflection. Thus it alone, though more than sufficient *in itself* is practically insufficient for men as an effective sanction for the Moral Law. Hence it seems altogether reasonable that God should provide *in addition* other positive sufferings which would more easily impress the human mind,— witness the wide-spread belief in hell-fire.

*Note. This "Loss of God" is not something positive which God inflicts on the reprobate, but rather is chosen by man himself in the very act of grievous sin, which by its very nature turns the soul away from God.

APPLICATION.

The sanctions of the Moral Law are intended to be a *help* to us. And indeed, how many persons are induced to practice virtue and shun vice, by the hope of God's rewards or the fear of His punishments ! We may even safely assume that countless men will have been saved from the most dreadful of all fates,—the everlasting loss of God,—by the dread of hell-fire. For these, then, the very torments of hell will have been a great blessing, as God intended they should be *for all men of good will*.

Another thought suggested by the sanctions of the Moral Law: Since the consequences of sin are so tremendous; how careful we should be, lest by our bad example or influence, others be led into sin.

Again, for the same reason, the noblest of 'all charities that we can exercise toward others, is to help them by word or example, directly or indirectly, to know and love God's Law. To relieve bodily distress, to promote temporal welfare, is good ; how immeasurably better to help others to avoid everlasting torment and obtain joys and blessings that will know no end !

PRAYER.

Grant, O God, that the memory of Thy rewards may fill me with salutary hope, and the dread of Thy punishments with salutary fear. Above all, let the thought of gaining heaven and possessing Thee, give me strength and courage to strive manfully after virtue, and the thought of the torments of hell and the everlasting loss of Thee, help me promptly to resist temptation and avoid sin.

Chapter IX.

THE PRECEPTS OF THE MORAL LAW.

SINCE the Moral Law covers the entire range of deliberate human action, a high school course in this subject cannot well undertake a detailed study of every moral precept. What we here propose is a consideration of the entire Moral Law in a summary manner, with more detailed attention and emphasis on those precepts which affect us more personally at this period of our lives.

In pursuing our enquiry into the practical applications of the Moral Law to our own conduct, it is well frequently to remind ourselves that we are not dealing with a tyrant or aggressor, who for his own selfish advantage is imposing his law upon us, and which we nilly-willy must obey. Unless we see in the Moral Law, clearly and unquestionably, the will and plan of *God Himself* in our regard, our enquiry really has no sensible purpose. Again, unless we keep constantly before us the realisation and deep conviction, that in the Moral Law we have the unerring and immutable verdict of infinite Wisdom and Love declaring to us the way of true human perfection and happiness, we are missing one of its most beautiful and essential elements, and our study of the Moral Law, instead of being the intriguing quest after a precious hidden treasure, becomes for us the dull plodding of a slave. In God's plan with man, in this present life, there is no room for the slave. God decided this when

He endowed us with free will. And so He does not impose His Law upon us, as He does with the world of irrational beings. Rather, God places His Moral Law before us, and exhorts us to obey it, making it clear that if we choose to disobey we shall have to suffer the consequences of our choice. In His Moral Law God tells us solemnly: "This way lies peace, happiness, Life,—everlasting Life ! That way lies death, —everlasting death !" He shows the way; He calls; He urges. But He will not coerce us. We are free.

1. How can our reason arrive at a correct knowledge of the Moral Law and its Precepts ?

When we wish to know how the inventor of a machine intended that it should operate, we may either ask the inventor to tell us, or we may, after carefully observing the nature and structure of the machine and its various parts, discover for ourselves what was the inventor's purpose. This same holds good in regard to ourselves and the Moral Law, which is God's plan as to how He wished us to be and to act. We may ask God himself or His authorized representatives. Most certainly, if God so desires, He will have effective ways and means to tell us what code of conduct he desires. Or we may examine human nature itself, how man is, so to say, constructed. In this Course we shall limit our enquiry to the latter method. We shall base our conclusions on observation, experience and reason. This method will not always be able to give us certainty about all the details of the Moral Law. But we shall

make use of this method as far as it can give us certainty, as far as it can teach us *to know, and know that we know*. At the same time we shall bear in mind that if (as the majority of mankind has always held) God has deigned to reveal His Law and His Love more fully to us, reason itself tells us that we are obliged to accept and follow it in the full measure that it is known to us, ever striving and praying that we may know it more fully.

2. Why do we, in this Course, limit ourselves to a study of the Moral Law in the light of reason?

A solid knowledge of the Moral Law as taught by reason, together with the sincere acceptance and following of it, will greatly help us to guard against unauthorised and incompetent teachers of the Moral Law, even when they claim that their doctrine is *supernaturally revealed*. For such supernaturally revealed Law could never go against the Moral Law as manifested to us by reason. For all truth and goodness comes to us from *one and the same* God. Supreme Truth and Supreme Goodness, *who cannot contradict himself*. True, supernaturally revealed Law may well go *beyond, and perfect* the Moral Law as manifested; but it can *never contradict* it.

3. When we study human nature, what are some of the most fundamental facts that we observe?

Some of the most fundamental facts of human nature are:

(1)—that man is a creature, i.e., dependent for his very being as well as his continued existence upon his Creator,—God.

(2)—that he is a rational animal, i.e., he has a *material body* with a sense-life similar to the brute world, but dominated by a vital principal or *soul*, which is endowed with *intelligence* and *free will* and which is therefore *spiritual* and *immortal*.

4. What conclusions follow from these facts?

From these facts we conclude :

(1)—that our destiny lies first and last in God's hands; that it is God who determines the conditions of our well-being, and not we ourselves. God is "the Lord."

Strange to say, this first conclusion from the most fundamental facts of our human nature, and consequently the most important and far-reaching, is the most difficult for proud men to acknowledge. It is therefore of supreme importance to grasp this truth with such certain conviction that, come what may, no doubt can ever arise in our mind on this point.

(2)—that though all the elements which make up human nature must receive due consideration, yet the soul being so immeasurably superior to the body, the latter must be subordinate to the former, and not the soul to the body.

(3)—that since by our very nature we are directed God-ward, and can find only in God our full perfection and happiness (see Ch. I); and since it is by our intellect and will that we must seek and possess truth and goodness, must seek and possess God who is perfect Truth and perfect Goodness,—*the proper use of our*

intellect' and will must be our foremost and deepest concern.

(4)—and finally, that all human conduct, to be morally good, must be dominated by TRUTH and LOVE. In as far as we permit our conduct to be determined by falsehood and greed (as so much of human conduct is actually determined:), we are no longer in accord with God's plan, are no longer, in the best sense, acting humanly.

5. Are all our actions moral actions?

Our actions are moral actions only in so far as they fall under the control of our intellect and will. The subjective, moral goodness or badness of an act depends ultimately upon the goodness or badness of the will. Hence the entire Moral Law may truly be summed up in one word,—LOVE, right-ordered love. But before our will can exercise right-ordered love, it must look to the intellect for guidance. Hence the profound importance of TRUTH. We shall therefore have much to say about TRUTH and LOVE.

In our practical study of the Precepts of the Moral Law, we shall begin with those precepts which *primarily* regard the intellect; then we shall consider those precepts which *primarily* regard the will; finally those that *specially* regard the body. Because of the intimate union of intellect, will and body, all forming one human nature and possessed by one human person, none of these can be considered as completely isolated from the others. But because of the predominant part which each plays in the exercise of the various virtues, it will be convenient to consider them according to the following scheme:

Man is [Intellect; governed by the Law of TRUTH.

The Law of Objective Truth; Ch. X.

The Law of Knowledge, Our Possession of Truth; Ch. XI.

Soul & The Law of Truthfulness, Veracity; Ch. XII.

The Law of Faith; Ch. XIII.

The Law of Praise and Worship; Ch. XIV.

[Will; governed by the Law of LOVE.

& The Law of Hope; Ch. IV.

The Law of Reverence; Ch. XVI.

The Law of Love; Ch. XVII.

The Law of Justice; Ch. XVIII.

The Law of Fraternal Charity; Ch. XIX.

The Law of Kindness; Ch. XX.

Body governed by the Law of PURITY.

The Law of Purity; Ch. XXI.

The Law of Temperance; Ch. XXII.

The Law of Renunciation; Ch. XXIII.

The Law of Work; Ch. XXIV.

The Law of Suffering; Ch. XXV.

Each of these Laws regards our duties toward God, toward ourselves, and toward our fellow-men.

APPLICATION

At this point it may be well to remind ourselves once more of the importance and need of prayer. In the following chapters we shall study the *Precepts* of the Moral Law, that is, the application of the general principles seen in preceding chapters, to the various aspects and details of human conduct. In this study, which is of such personal interest to each of us, we need God's light and help. With this light and help we all can strive for *personal holiness*, which is the *supreme value* in this *life of preparation* for our TRUE LIFE,—for that unending life of perfect happiness which God planned for all who will have "*good will*," who will LOVE Him.

PRAYER.

O God of Light, be Thou my Light!
O God of Truth, teach me Truth!
O God of Love, give me Thy Love, give me Thyself!
For Thou art my Love, my Life, my All!

Chapter X

THE LAW OF TRUTH—OBJECTIVE TRUTH

"GOD is Truth." This is an accepted axiom among all who profess belief in God, the Supreme Being. When, therefore, with the philosophers of all ages we

too set out in quest of Truth, we might well, like Moses of old, in profound reverence and awe remove the sandals from our feet; for the sincere quest after Truth is the quest after God himself. The sincere seeker after Truth is treading on sacred ground; he is approaching the sanctuary of the All Holy One, is not merely *seeking*, he is *approaching* God.

Once upon a time a Roman governor cynically asked this question, "What is Truth?" But without even waiting for a reply, or without further effort to find its answer, he turned away and condemned Innocence and Holiness to death. How many men since, have imitated Pilate! There could be no more fatal tragedy in the life of any of us than if we should lightly, as a mere lip-service, profess to be seekers after Truth, should ask, "What is Truth?"—and turn away.

The sincere quest after Truth calls for high courage. As a well-known statesman of our own day has said, *(1), "He who seeks truth must follow wherever the search may lead; he must pursue truth with single-minded and intense resolve, and guard with jealous care any fraction of the whole that he may apprehend. And all this, because he believes truth to be *the ultimate foundation of all life.*"

As we shall see in subsequent chapters, the Moral Law will ultimately be summed up in the Law of Love. If Love will have dominated our lives, they will have been a success; if not, they will have been dismal failures, and it would have been better that we had

*(1)—Lord Halifax.

never been born. But the indispensable pre-requisite for genuine Love is Truth. Man is essentially intellect and will. Hence to live truly *human* lives, such as our Maker willed that we should, our lives must be governed by TRUTH and LOVE. But since the latter is necessarily dependent upon the former, it follows that the *most fundamental* requirement of the Moral Law, of our way to perfection and happiness, is our fidelity to Truth. To turn away from Truth, is to turn away from *the Way*; to turn away from *the Way*, is to turn away from the Goal, * (2) which is God. For God is Truth. How important, therefore, to approach the study of the Law of Truth with eager sincerity, as "relentless seekers after Truth!"

As with so many other words, so too the word *truth* is used to designate various ideas that are indeed intimately related to one another, yet at the same time, are very distinct from each other. The failure of so many men,—among them even men of great intellectual ability,—to distinguish between these very distinct uses of the word *truth*, has given rise to endless error and confusion. Indeed, this is one of the major maladies afflicting humanity to-day. For we can hardly exaggerate the profound importance of clearly understanding what men *may* and actually *do* mean when they speak of *truth*.

1. What are the more important meanings attached to the word truth ?

* (2)—To turn away from truth is to turn to its contrary to untruth, to *non-truth*. •

The more important meanings attached to the word *truth* are principally three:

(1)—*Objective Truth*, as it is frequently called, but which should more properly be referred to as *fact*, *reality*.

(2)—*Logical truth*, also designated by many as subjective truth; but because of the false meanings so frequently attached to the latter term, we shall use the former. By Logical Truth we mean *the conformity of our mind with the fact or reality which is the object of its perception*. (Cf. Ch. XI.)

(3)—*Truthfulness* or veracity. (Ch. XII.)

Under Objective Truth we should place one Truth in a class apart,—God, who is Eternal Truth, Infinite Reality.

2. What do we mean by reality, fact?

By reality or fact we mean *things in themselves*, what they are independently of how our intellect perceives or represents them. Hence reality, or objective truth (as it is often called), can never be false. Objective truth and objective reality are identical.

3. Is not God the only objective Reality?

It is true that God is objective Reality in a very unique sense which does not apply to any other reality. So that God can most truly say of himself, "I am, who am " For He *is*, altogether independently of any other reality,—a fact that applies to God alone. Hence we say that God is transcendent; He is in a class by Himself.

A material object which casts a shadow would equally continue to exist when it ceased to cast a shadow; for the object is not dependent for its existence upon its shadow. But the shadow cannot continue to exist without the object. Thus all created things can exist only because God exists, for dependence is part of their very nature. Only God is perfectly and totally independent, is in the fullest sense *the Absolute*. Because of the utter dependence of all created things, and the transitory nature of all that our senses perceive, the things are often referred to as "mere shadows," as "illusions," as "unreal," etc. Such expressions are most meaningful, and suggest a profound spiritual reality. But we must be careful to avoid exaggerations and to understand correctly this figurative manner of speaking.

APPLICATION.

The quest after Truth truly calls for high courage and relentless sincerity. Only a noble mind of unflinching integrity will achieve this quest. For we come out of darkness to the light only by following the light that reaches us; we find Truth only by following, by obeying truth. Mere lip service has never brought any one to the Truth. Well, therefore, may we pray to God, the Giver of light and strength, for light to see, and strength to follow Truth.

PRAYER

Eternal God, Thou alone art unfailing Light and Truth. My poor mind, groping in the darkness of human frailty, can so easily mistake falsehood for truth, fiction for reality. Yet only truth can lead me to Thee, who art Truth Eternal. With all the strength of my soul I yearn to know and possess Truth, that I may truly know and possess Thee. Let Thy divine light shine into my soul, to enlighten and guide me more and more fully to know Truth, to know Thee! At the same time, may Thy love and grace draw me on, and give me the strength fearlessly and generously to follow Truth, and never to be disloyal to it.

Chapter XI

THE LAW OF TRUE KNOWLEDGE—OUR POSSESSION OF TRUTH

“**S**TUBBORN facts,” is a familiar expression. It owes its origin to the practical common sense of mankind understanding that reality *is what it is*, that and nothing else. Whether our intellect knows it or ignores it, whether it thinks and judges *in conformity* with reality or some particular aspect of reality or not, this does not alter reality itself. Take, for example, the greatest of all facts, “God is.” Whether one John Smith or a million John Smiths ignore this fact, or think or judge wrongly about it or deny it,—this does not in the least alter the reality as it is in itself.

When our intellect thinks or judges *in conformity* with reality or some aspect of reality, our thought or judgment is *true*, we *possess truth*, we *know*. When our thought or judgment is not in conformity with that particular detail or aspect of reality which it is considering, then our thought or judgment is *false*, we do not possess this particular truth, we do *not* truly *know*. Clearly it is our business to seek and possess truth; to *know* is man's great privilege. Falsehood is self-deception; to *not know* is failure.

We must be careful to distinguish between the *intellectual* image or *idea*, which our mind conceives and asserts or denies about a thing, and the *sensible* image or *phantasm* formed by the *imagination*, a material representation of material objects. As an example we may take a triangle. My intellectual concept (*idea*) is of a figure enclosed by three straight lines,—and applies to every triangle. At the same time my imagination will probably represent, more or less precisely, some particular triangle, of such a size, shape, etc. The phantasm may vary from person to person, etc., while the *idea*, if true, will always be one. For *truth is one*. Neither time, place, nor person, can destroy the oneness of truth. Thus, if it is true to-day that Tulsi Das was, at a given point of time a living reality, then it will forever, and in all places and for all persons remain true that Tulsi Das was, at that given point of time, a living reality. Views about *relativity of truth* that deviate from these principles is just muddled, loose thinking, unworthy of a cultured mind, and will not lead men to THE TRUTH, to God.

1. What is logical truth?

Logical truth, or, as we shall for the most part refer to it in succeeding pages, simply *truth*, denotes *conformity between mind and object*, or certain aspects of an object, of reality.

2. What is falsehood?

Falsehood, or falsity, is the opposite of truth; it denotes that the mind is not conformed to the object, or certain aspect of the object or reality; as when the mind conceives as *two* what in reality is only *one*, or as "No," what in reality is "Yes."

3. Is it a duty to strive for truth?

To strive for truth, particularly concerning the vital, fundamental facts of our relations to God, to ourselves and to our fellowmen, is the most fundamental of all our moral duties. For our moral goodness or badness is ultimately determined by the goodness or badness of our will. But as the eye is dependent, for its functioning, upon light, so the will is dependent upon knowledge. And only truth is genuine knowledge.

4. Can we know when we have true knowledge?

Yes. A sane and unperverted mind, and especially a well-trained mind, can be fully conscious that it *knows*, and *knows that it knows*. All our experience bears out this fact, and in their everyday *practical* dealings all men bear witness to their consciousness of this fact.

5. What is the scope of truth?

Truth embraces in its scope all reality in so far as, directly or indirectly, it falls under our observation,—therefore God, the supreme and all-embracing Reality, ourselves, and all other things, each in due measure. Since my mind is finite, limited in its powers, it is evident that the truth (knowledge) that I can acquire will always be limited in its comprehensiveness. But it need never be false. Conscious of our limitations, we must be on our guard against asserting as a fact what is only a conjecture, or as certain what is only probable or possible. Good common sense and sound logic will save us from deceiving ourselves.

6. But is not God the "Unknowable?" How then can we know Him?

God is "unknowable" in this sense that our *finite* minds can never completely comprehend Him who is *infinite*. A lota holding only one seer cannot contain all the water of the ocean. But it *can* contain one seer of it. Even the most ordinary objects about us—a blade of grass, a grain of sand—baffle our efforts to know *all* about them. How much more must we expect to find unsearchable mysteries in God! But that is no reason why we should neglect to acquire such certain knowledge about Him as we can. A ship-wrecked sailor finds along the beach where he is stranded, fresh evidence of the presence of human beings. The evidence may not give him all the knowledge he would desire, but it means much to him to know what they do reveal. Our world is filled with the evidence of its all-wise, all-powerful, all-good Author (Rom. I, 20).

7. What most fundamental facts regarding God does reason reveal to us?

The most fundamental facts regarding God which reason reveals are:

(1)—that God exists;

(2)—that He is the Supreme Lord of all, therefore of ourselves;

(3)—that as Supreme Lord He will reward good and punish evil;

(4)—that God himself is our ultimate Goal (see Chapter I).

8. What most fundamental fact concerning ourselves does reason reveal?

The most fundamental fact concerning ourselves which reason reveals, is our utter dependence upon God,—in our origin, in our continued existence, in our ultimate destiny. We are entirely "in His hands."

9. What conclusions follow from these fundamental facts about God and ourselves?

From these fundamental facts about God and ourselves we conclude what must be the true relations between ourselves and God, namely, that God is absolutely our Lord and our All. We are necessarily His servants, bound to do His will, and can find in Him, and Him alone, our ultimate perfection and perfect happiness. Obedience and love are therefore our supreme duty to God. The willing and unreserved acceptance

of these relations is true religion. * (1) The denial or rejection of these relations is positive irreligion, culminating in utter pride, the greatest of all lies.

9 10. What are the most fundamental facts about all other things?

The most fundamental facts about all other things are that they, too, are and always must remain God's; that although God has given us a certain limited dominion (right) over them, the supreme dominion must necessarily always remain with God. We may therefore use or dispose of them only subject to His Moral Law. So used, they help to lead us to God our final Goal, which is their purpose.

11. What is particularly to be noted regarding our relations to our fellow-men?

Because of the high personal dignity with which God endows every human being, the correct understanding of our relations to our fellow-men is secondary in importance only to understanding our relations to God. Here let us merely note for future consideration, three supremely important truths:

(1)—Man, because of his unique dignity as a *person*, may not be made subject to that dominion of another man which we call *ownership*.

* (1)—Distinguish between "true religion" and *the* true religion (Cf. Appendix IV.)

(2)—Even the poorest and rudest human being possesses certain sacred, inalienable personal rights bestowed on him directly by his Maker.

(3)—All men, of whatever race, nation or condition, form one universal brotherhood, one great *family of God*. The more fully this momentous truth is realised and put into practice, the more fully we shall have attained to true civilization and true culture.

APPLICATION

Considering the above facts, it is evident how necessary is the duty of every man to seek and acquire, according to his ability, truth. Our own individual good, as well as the common good of all, is ultimately dependent upon this. For if, in place of the truth about God and ourselves, men should persuade themselves that God is not their Master, but that they are their own supreme masters, at once the Moral Law loses all its meaning, and man reverts to the law of physical might. The condition of the world at present (1944) shows to what horrors this most fundamental of all falsehoods can lead. The fact that God has given us a rational nature, shows that He demands of us the use (not the *abuse*) of our intellect, which is the indispensable prerequisite for the right use of our free will, and consequently for the right ordering of our conduct. Hence our duty to seek truth.

We may compare a mind seeking truth to a man lost in the darkness of a vast wilderness. Afar off a

bright light is sending forth its beams into the surrounding darkness. Our man catches a glimpse of the distant light. It is only a feeble ray that reaches his eye. But if he will follow steadfastly in the direction of this beam of light, it will gradually grow brighter and brighter, and eventually it will lead him to the great shining light itself. But if at any point he will turn his back upon the beam of light, then every step he will proceed will carry him into greater darkness, and farther away from the light which he desired to reach.

God is Truth, Light,—the Light of the world. Whatever light for our minds, whatever truth comes to us, comes ultimately from God. God's truth shines forth into the darkness of the world, where the great majority of men are truly "groping toward the light." Faint, distant rays (e.g. the principle of contradiction, the voice of conscience, etc., etc.), of God's truth reach every mind that has come to the use of reason. If the mind follows this ray, if the intellect and will both accept these first rays of truth and man acts as this truth requires him to act, then such a man will receive more and more light, more truth, and will come nearer and nearer to THE LIGHT, to THE TRUTH, to GOD. This holds above all for the acceptance or rejection of the fundamental truths of the Moral Law.

But alas! how many men prefer "darkness" to light, to truth! Because their hearts are selfish and proud, and their works are evil, they do not want to come to the Light which is Holiness and Justice, Truth and Love. How many wilfully turn away from the

Light, deliberately refuse to make their conduct conform with those first glimpses of Truth which God has given them. They prefer their own "darkness,"—pride, greed, lust, the brief gratification of their bodily instincts, the comforts, riches, honours of the world,—to that infinite Beauty, Goodness, Light, Love, Truth, that is God, but which seems so distant. But woe to the man who, for whatever reason, whether out of sloth, or fear, or love of his lower self or some other creature, wilfully turns away from the Light and Truth that is God! He is walking in the direction that is everlasting night. If he perseveres in his madness, it "were better for him that he had never been born!"

PRAYER

O my God, who art Truth!

Ho thou teach me to know the Truth, to know Thee!

Give me courage fearlessly to seek Truth.

Help me to be what I sincerely wish to be,—

A relentless seeker after Truth.

And when I shall have found Truth,

Give me, O God, the heroic courage and strength

To despise the opposition of men,

To embrace the Truth,

And, cost what it may, to follow it.

CHAPTER XII

TRUTHFULNESS OR VERACITY

ALL men of sane and mature reason who have not utterly debased and perverted their conscience, are in their hearts convinced of their duty to be truthful. Even children just come to the use of their reason instinctively feel that to tell a lie is wrong, bad. The flush that rises to the cheek of a child "caught in a lie," is Nature's testimony to the fact that lying is a shameful and a wicked deed. And few terms of derision are more insulting to a man's honour than to be called a liar.

Indeed, just as truth forms the basis of morality and good character, so untruth in speech, lying, is a vice that gnaws at the very roots of moral character. It is folly to think of building up a truly good character as long as a person remains addicted to the vice of untruthfulness.

What is true in this regard of the individual person, is equally or even more necessary for the well-being of social units and groups which make up human society, and for society as a whole. Where truthfulness is no longer practiced by the people as a whole, all social security vanishes, true progress in human perfection and true culture become impossible,* true civilization decays, might takes the place of right,—in a word, man returns to barbarism and the law of the jungle. For God, making man, made him after His own image, destined him for Truth.

It is true that in the faithful practice of truthfulness the individual or the social unit may at times suffer a temporary disadvantage. But usually the adage, "It pays to be truthful," is vindicated even in this life. And certainly the fact of an unending life after death gives an all-just and all-powerful Lawgiver superabundant opportunity for ample compensation. Nearly every law, since it must give first consideration to the common good, at times works a temporary disadvantage to the individual.

1. What is truthfulness or veracity?

Truthfulness or veracity is the conformity of our speech or other outward manifestation of our mind with the thought in our mind. This manifestation may be made by the spoken or the written word, by sign, gesture, conduct, etc. Thus, if any speech can reasonably convey to others what is in my mind, it is truthful; but if my mind says "No," and my speech or gesture says "Yes," I am untruthful.

2. What is a lie?

A lie, strictly so called, is a statement that is knowingly untrue, and of its very nature calculated to lead into error (Gasparri).

3. Is lying always forbidden by the Moral Law?

Lying is always forbidden by the Moral Law.

4. Why is it wrong to tell a lie that injures no one, and possibly even achieves great good, as, e.g. to save the life of another?

Such a lie is wrong for the same reason that every lie is wrong,—because being an *abuse* of a God-given power, it is disobedience to the manifest will of God. Besides, man is a social being, bound by the supreme Law of Love to seek not only his own good, or the good of certain other individuals or groups, but also the *common good of all*. Now the common good of all so imperatively demands the observance of the Law of Truthfulness, that under no circumstances can the Moral Law permit a lie. (The teacher may explain such practices as the “Not guilty” of an accused man in court, etc.).

5. What is an oath?

An oath is the calling upon God as the witness for our truthfulness. Hence it is evident that we may never take an oath when we are asserting what we know to be a falsehood. To do so would be a very grave insult to God, who is Truth and Holiness. Also we may not take an oath rashly, as when we are not certain whether our statement is true. Nor may we take an unjust oath, e.g., binding ourselves to do what is wrong. Such an oath cannot be binding, and may not be kept.

6. What is perjury?

Perjury is knowingly to utter a falsehood under oath, as, e.g., in court. This is always a grave sin, because of the mockery to God which it implies, and the very grave injury done to the common good.

7. What are calumny, slander, back-biting?

Calumny is a falsehood injurious to another's reputation. The gravity of this sin depends largely on the gravity of the injury done to another.

Slander is injury done to another's reputation by revealing, unjustly, an actual fault of another.

Back-biting is speaking evil of another in his absence.

8. What is a false promise?

A false promise is one made with the intention of not keeping it. It is always a sin against truthfulness, and often against justice, e.g., in solemn pledges, contracts, treaties, etc.

APPLICATION

We resent being considered a coward. Now lying is nearly always an act of downright cowardice. Only a truly brave and manly boy will be fearless enough always to tell the truth. Hence it is that a man of unimpeachable honesty in speech commands the admiration of all, even of those who themselves are too cowardly to be truthful.

But independently of the esteem of others, our own moral life so imperatively demands the cultivation of truthfulness, that without it the formation of a true, noble, manly character becomes a hopeless effort. Hence parents, teachers, and all who have the care of youth, should be fully alive to the profound importance of cultivating this necessary virtue.

PRAYER

‘ O God of Truth! teach me to be a fearless witness to truth. Help me to detest and shun even the smallest lie as I would avoid a deadly poison. Teach me to hate all lying and deception as Thou, Eternal Truth, dost hate them.

CHAPTER XIII

THE LAW OF FAITH

FAITH, in the broad sense of the word, is belief or mental assent to the truth, or what is thought to be true, on the authority of another.

In one of the restricted, particular uses of this word, it denotes adherence to some particular creed or system of religious doctrine. In this sense we speak of the Hindu, the Moslem, the Christian faiths, etc. Let it be noted that in this and subsequent chapters we do *not* speak of faith in this latter sense.

In this chapter we use the term faith to denote our assent to the truths of God's nature and existence, and our relations to Him, *as far as these are revealed to us by*

reason. * (1) We shall here consider only what is most fundamental in this natural faith. This demands as a minimum :

(1)—Belief in the existence of a personal God. †

(2)—The recognition that God is our Supreme Lord, and that as such we owe Him praise, reverence, obedience, etc.

(3)—Belief that as Supreme Lord and Judge He will reward good and punish evil.

This faith, sometimes called fundamental faith, or natural faith, is strictly obligatory on all who have the use of mature reason. For it is nothing else than the assent of our intellect (with the approval of the will) to those fundamental objective truths which force themselves upon the mental recognition of all who do not wilfully close their minds to them. This is sufficiently proved from the manner of speaking common to all men of mature reason. To pray, to speak of sin, of atonement and forgiveness, of Divine Providence, etc., are some of the ordinary modes of speech which betray the conviction that lies deep and ineradicable in the

NOTE. * (1) It is obvious that in thus using the term *faith*, we are using it in a somewhat metaphorical sense. For when we speak of faith based on the testimony of our reason, we seem to represent reason as appealing to the will, and consequently, with the consent of the will, our intellect, or rather the whole mind, assents, rests in the acceptance of this truth. We could with greater accuracy employ the term *natural religion*; but this term is too easily misunderstood.

NOTE. †(2) It is worth noting that frequently men say that they do not believe in a *personal* God, when they actually mean an *Incarnate* God.

consciousness of all sane and mature minds, and which really have no meaning if we deny the fundamental truth of a *personal* God.

1. What is faith?

Faith, as the term is used in this and subsequent chapters, denotes the assent of our mind,—with the consent of our will,—to the testimony of reason regarding God's nature and existence, and our relations to Him.

2. Does the Moral Law demand this Faith?

This Faith is a grave obligation of the Moral Law, and to deny these truths is a most grievous sin. Because these truths are so obvious, because of the disastrous effect of their denial upon ourselves and the common good, and above all of the insult to God, such denial is the most pernicious of all falsehoods.

It is equally clear that *if*, in addition to this *natural* revelation, God has in some *super-natural* manner revealed truths, we have the equally grave obligation of Faith in their regard. This would be *supernatural Faith*.

3. Does reason clearly show that there exists a personal God?

Reason clearly shows that the Ultimate Cause and Supreme Power which all men recognize, is a Spirit, endowed with supreme intelligence and free will, not subject to any other will. This is equivalent to saying that this Supreme Being is a *personal* God. (The word *personal* in no way connotes the idea of an *incarnation*.)

4. Does reason show that God is our Supreme Lord and Master?

To think of God as not being absolutely supreme, is to destroy the very idea of God. For this would make God dependent upon another being. But God is by His very nature necessarily and absolutely independent, for He has His very *being*, He IS by and of Himself.

5. Does reason show that we must reverence and obey God?

That we must reverence and obey God follows directly from the truth that God is Supreme Lord, which in turn follows directly from the truth that there exists a personal God.

6. But do not many learned men deny these truths?

There are many possible answers to this question. Let us merely note the following:

(1)—None of those denying the existence of God has ever furnished a valid proof for his assertion; while the existence of God is proved by most cogent proofs.

(2)—Against the relatively insignificant number of truly scholarly minds who have positively denied the existence of God, there is a vast army of *scholars* and *saints* whose lives and deaths stand as an eloquent testimony to the sincerity of their belief in God.

(3)—Not infrequently the immoral lives of professed atheists provide sufficient ground for disregarding the testimony of these particular individuals. When Bobby

- wants to go to the cinema, it is easy for him to persuade himself that he is not ill, even with his temperature at 102 degrees!

(4)—It is incredible that such countless multitudes of perfectly sane men should persevere in their belief in God, when this belief imposes upon them a life of constant self-denial and surrender of self (so difficult to human nature!), unless reason clearly called for such belief.

(5)—We may be mildly amused by the story of a marvellous scientific mechanism which "no one constructed," and which "just happened;" but we are hardly seriously impressed.

7. Are we required to manifest our faith in God before others?

Since our words and actions naturally manifest our minds, it is practically impossible not to manifest our Faith unless we deliberately practice deception in word and conduct, which in a matter of so grave import would be a serious offense against the Law of Truth. Besides, both our composite nature (body and soul), and our social nature (member of the great family of all God's children), call for such manifestation.

8. Since Faith is one of our most precious possessions, what can we do to preserve and strengthen it?

To preserve and strengthen our Faith we should:

(1)—Be careful to have a true idea of God, and to increase our knowledge of Him.

(2)—Earnestly strive to make our entire conduct conform to His Moral Law.

(3)—Frequently turn our mind and heart to God in worship and prayer, particularly eliciting acts of faith. (See below.)

9. What is superstition?

Superstition is the irrational or vain belief in the power of certain actions or objects to achieve effects over and beyond their nature. Such are the belief in amulets, charms, incantations, astrology, fortune-telling, witchcraft, etc., etc. Superstition is more or less gravely sinful according to the nature of the superstition, and the knowledge or ignorance of the person practising it.

10. What special duties have we towards the persons of those whose religious convictions differ from our own?

In regard to those whose religious convictions differ from our own, justice and charity demand that we bear in mind that everyone has the *duty* and the *right* to follow his conscience. Hence, although we must wish that all should attain the full knowledge of religious truth, we may never force anyone to act against his conscience. Also, though charity requires that we should, as far as possible, help our neighbour to find truth, we should always be careful not to give offense.

11. What are we to understand by the term "religious tolerance"?

By *religious tolerance* we understand the attitude and policy by which governments grant equal liberty

for the exercise of various religious cults, in so far as these do not offend against public morality, or trespass upon the rights of others. Considering the variety of religious cults, such a policy is in most countries, and particularly in India, a practical necessity in order to preserve national harmony and safeguard the rights of truth.

Hence *religious tolerance*, properly understood, does *not* mean that we deny or are indifferent to the oneness of truth, and suppose that contradictory ideas about one and the same aspect of reality can be true. This would be insincerity, or at best muddled thinking.

APPLICATION

What has been said about the supreme necessity of seeking logical truth, applies above all to the question of true Faith. True Faith is the root from which grows the tree of true religion. If our Faith is tainted with error, our religion as a whole will be tainted with error, and cannot possibly be *God's Way of Life*. How important, therefore, for all of us sincerely to seek, and earnestly to pray for true Faith!

PRAYER. AN ACT OF FAITH

O my God, I firmly believe that Thou art my Maker, my Lord and my Master, my Ruler and my Judge, my Final Goal. Thou hast placed before me a destiny of perfect happiness in Thee, and given me a rule of life by which I may attain it. And if Thou wilt deign further to speak to me, Lord, I believe. Increase and strengthen my Faith!

PRAYER FOR LIGHT

(J. H. Newman)

Lead, Kindly Light, amid the encircling gloom—

Lead Thou me on!

The night is dark, and I am far from home—

Lead Thou me on!

Keep Thou my feet; I do not ask to see

The distant scene—one step enough for me.

CHAPTER XIV

THE LAW OF PRAISE AND WORSHIP

FAITH in God immediately calls for the *praise* or *worship* of God. But while the praise and worship of God are fundamental duties of man, they are at the same time the very hall-mark of his superior dignity among all God's visible creatures. Man is never more genuinely and exaltedly a man than when he is praising or worshipping God. It would therefore be a deplorable error to consider the praise and worship of God only from the standpoint of duty. Man's duty it most assuredly is, and that in a supreme degree. But far from detracting from man's dignity, it is his superb privilege.

The two terms, praise and worship, are not exact synonyms. But when speaking of the praise and worship of God, or *divine praise* and *divine worship*, common usage

regards them as interchangeable terms. Divine worship certainly acknowledges the supreme excellence of God; divine praise that would not acknowledge God's supreme excellence would hardly be true praise of God. True praise and true worship demand that we acknowledge God *in truth*,—for what He is in himself and in regard to us.

Because of man's composite nature (spirit and matter), it is obvious that man's praise and worship of God can and should be both interior and exterior. Indeed, for exterior praise and worship to have any human value, it must proceed from the interior and be its true manifestation.

It may be noted that in this Course we do not consider divine praise and worship as formulated or practised by any particular creed or system, but in that universally applicable form in which reason reveals it as binding upon all who have the use of mature reason.

1. What are praise and worship?

In their broadest sense praise and worship are the interior recognition and esteem of superior excellence in another. Usually it is accompanied by some exterior manifestation of this interior esteem. In this chapter we are considering *divine* praise and worship, or our duty interiorly to cultivate, and exteriorly to manifest our profound esteem of God's *supreme* excellence. It may be noted that in ordinary conversation men frequently use the term *worship* (as also *adore*) merely to express high admiration of one person for another.

2. Is the Law of Praise and Worship a grave-law?

The Law of Praise and Worship is as grave as the Law of Truth, of which it is a corollary.

3. Is it not sufficient to praise and worship God interiorly?

No. Both the *composite* nature of man, who is soul and body, and his *social* nature, by which he is necessarily a member of a living organism, the human family, make both interior and exterior praise and worship necessary.

4. In what do interior praise and worship of God consist?

Interior praise and worship of God demand that, as far as our finite powers can do so, we acknowledge God for what He is in Himself and in our regard,—as absolutely and infinitely perfect in Himself, and as our supreme and absolute Lord and Master. If our intellectual recognition of God in Himself and in regard to us is true and sincere, our will is at once confronted with the strict obligation of complete submission to the divine will, to God. It is then that we render God true praise and worship interiorly in the full sense of the word.

5. How is interior praise and worship of God manifested exteriorly?

Immemorial custom among men of all ages and races reveal numerous forms of exterior praise and

worship, such as reverent bodily postures, observance of feasts and fasts, erection and maintenance of temples and shrines, pilgrimages, penances, ablutions, honours shown religious images, etc., etc. but principal among all these forms are vocal and mental, individual and community *prayer* and *sacrifices*.

PRAYER

6. What is prayer?

Prayer is the lifting of our mind and heart to God in order to know and praise Him, to adore Him, to thank Him, to offer reparation or beg pardon for our sins, or to beg God's gifts and blessings. It may be *interior* or *mental* prayer, or it may be expressed vocally; it may be individual, or in common with others, as group or community prayer. It may also take the form of songs or hymns.

7. When should we pray?

Our mind and heart should habitually be directed Godward, and in this sense we should always pray. But it is most fitting that we daily give some definite time more particularly and exclusively to prayer. The beginning and close of every day, before and after meals, certain occasions of major importance, trials and temptations, etc., etc., suggest themselves as fitting occasions for more formal prayer, either mental or vocal.

8. How should we pray?

We should pray with great attention, reverence, confidence, perseverance, humility, and with full submission to God's superior wisdom and love.

9. Since God knows our needs, and His love prompts Him to care for us, why should we need to beg God for his blessings?

When in prayer we beg God's blessings, we practice the sublime virtues of faith, hope, filial trust and humility, and we dispose ourselves for that voluntary co-operation which He planned for us when He gave us intelligence and free will. Just because prayer is so fully in accord with man's nature as a rational being, men of all races and ages have ever instinctively felt the need and propriety of prayer, including the prayer of petition.

10. Is it proper to ask God for temporal and material favours?

With due submission to God's superior wisdom and love, we may freely and with full confidence ask for whatever God has, in His wisdom and love, created for us. But we should not expect that God will give us what He in His wisdom sees would be harmful to our true and lasting happiness. Frequently the temporal favours we desire would in reality not be a blessing for us, but a curse. In such a case we may confidently trust that God's love will bestow that which will be a true blessing.

11. Does not experience show that God often fails to hear our prayers?

It does not. Experience only shows that God has at times not granted the particular favour which we

desired. The answer to the preceding question suggests why He may have done so. God being what He is,—infinite Wisdom and Love!—it is unreasonable to think that God would ever fail to bestow some true favour or blessing upon any of His children appealing to Him with the dispositions of a dutiful child.

12. How should we regard public or group prayer?

Because of man's social nature such prayer is eminently fitting and proper.

SACRIFICE.

13. What is sacrifice?

The term sacrifice is used to express many meanings. In this chapter we consider sacrifice in the sense of a symbolic rite whereby man both interiorly and exteriorly professes his worship of God as Supreme Lord and Master, and his complete surrender and oblation of self to God. This giving of oneself to God is ritually symbolized by the offering of a suitable gift, a "victim" representing self. This gift (flower, fruit, animal, etc.) is by the ritual offering considered as *made sacred* to God (compare the Latin "*sacrum facere*"). The completeness of the surrender of self to God, including even life itself, is frequently symbolized by the destruction of the gift or victim. This idea of sacrifice is as old as the human race itself.

Together with this primary purpose of rendering due praise and homage to God, the person offering the sacrifice may have other purposes in mind, such as to thank God for blessings received, to express sorrow for sin and beg forgiveness, to beg further blessings from God, etc.

14. To whom may sacrifice be offered?

Sacrifice, in this strictest sense of divine sacrifice, may be offered only to God, the Supreme Lord. To offer sacrifice to any other being would be false worship, a denial (at least implicit) of our complete dependence upon God, and of His supreme and absolute dominion over us. This would be the gravest of falsehood and sins.

15. May we worship sacred images or offer sacrifice to them?

We may never offer sacrifice or worship in the strict sense (divine worship or adoration) *to an image*. This would be idolatry, a heinous sin. *If we had certain knowledge of God's special indwelling in a certain image or object, we could then also pay due homage to God's special presence there.* Obviously, in a matter of such grave import a prudent man will demand indubitable proof and certain knowledge. The mere assertion of some self-appointed teacher is not sufficient.

16. Is all honour shown to an image wrong?

An image may *represent* or *symbolize* something deserving our veneration and homage. Such for instance,

is the picture of a parent, the statue of a national hero, our country's flag, etc. In such a case it would be quite in accord with reason to give expression to the reverence and love we entertain for a parent, a hero, our country, by adorning the picture, statue or symbol representing them with flowers, lights, etc., saluting them, etc.

Similarly, we show to a person officially representing the State or other authority, honours to which personally they have no claim, but which, *as representatives* of such authority they can claim as their right. It is for us to give honour to *whom honour is due*, and the *kind and degree of honour* which is his due. To give the homage due to the king to the king's enemy is treason; to give the honour due only to God to a creature is idolatry. The test of which is right or wrong in this matter is *truth*. Error in this matter may range all the way from huge stupidity to grave sin.

17. Since God is present in all things, why should we not worship Him in all things?

God is most certainly present everywhere and in all things, and therefore it behooves us everywhere to walk reverently, as in His divine presence, regarding all things with becoming reverence as manifestations of God and His infinite perfections. To do so is to practice a most excellent form of worship and prayer. *But we must not identify God with what He has made.* Nor does it follow that God's presence in all things should everywhere call for that supreme act of reverence which

we call worship in its stricter sense. Such a law would lead to absurd impossibilities.

9 18. Is it our duty to correct those whom we see in evident error in their worship?

Since God is Truth, and must abhor all falsehood, we who aspire to be His children must likewise detest all falsehood and—as far as we can reasonably and prudently do so—should strive to correct it. But supreme as is the Law of Truth, the Law of Love is co-equal with it. God is Truth and Love. Hence though we may *never approve* of falsehood, the Law of Love may require that at times we *tolerate* error in others. Thus zeal for Truth must be governed by prudence and charity.

APPLICATION

Prayer and all forms of true divine worship are the direct and immediate service of God, and therefore man's noblest occupation. No time is more profitably spent than the time devoted to divine worship. But this supposes that our prayer is genuine prayer, the lifting of the mind and heart to God, bringing us into intimate, personal relation and contact with God, and that our worship is true. There is prayer that is mere lip service, and as history abundantly shows, worship that may well be called diabolical. Prayer and worship to be genuine and bring us nearer to God our ultimate Goal, must be rooted in Truth and inspired by Love.

PRAYER

AN ACT OF ADORATION

O great God, the sovereign Lord of heaven and earth, I prostrate myself before Thee. With all Thy saints I adore Thee. I acknowledge Thee to be my Creator and sovereign Lord, my first Beginning and my final Goal. I render to Thee the homage of my being and my life. I submit myself to Thy holy will, and I devote myself to Thy divine service, this day and forever.

Chapter XV

THE LAW OF HOPE.

ALL men without exception crave happiness, perfect happiness. Likewise our reason shows us that to attain this happiness,—which ultimately must be the possession of God Himself, we must constantly strive to avoid evil and do good. Accordingly, even the most ordinary man, unless his character has become entirely depraved by vice, tries to do good and avoid evil. But alas! how many of us fail to do so with that constancy and perseverance which the Moral Law demands! For the constant practice of virtue is difficult, while to sin is so easy, and often looks so attractive.

God, knowing our strength and our weakness, has provided sources of strength. One of these is the confident hope of rewards superabundantly sufficient to compensate for all the effort which the persevering practice of virtue calls for. With our human nature such as it actually is, this confident hope on our part is so necessary a condition for our perseverance in observing the Moral Law, that the Law of Hope is part of the Moral Law itself.

The principal object towards which our hope is directed is, of course, the ultimate possession of God Himself by knowledge and love, and in such measure as He is willing to grant to us. For, as we have already seen (Chapter I), only this can give us that perfect happiness which we crave. But because God is what He is, we also certainly may and should hope that God will provide all the means and helps which we may require in order to practice virtue and avoid sin, especially if we humbly and confidently pray for this. Especially too should we hope and trust that God will forgive us our sins if we sincerely repent of them.

But this hope in God is a duty and a privilege that it easily overlooked and neglected,—to our own great loss. We not only must hope, but we should with all diligence cultivate a deep, unfailing hope in God. That we may do this, it is well first correctly to understand its meaning and importance, and then frequently to elicit acts of hope (see below) and beg God in humble prayer to strengthen our hope.

1. What is hope?

Hope, in its most general sense, is the expectation of some good which we desire and which we believe to be attainable. In this chapter we use the term in a restricted sense, to designate the confidence we have that God actually wishes to give us that perfect happiness which every human heart craves; that as God will punish all evil, so He will likewise reward all good; that He will pardon our sins if we are sincerely repentant, and that He is prepared to *help* us to avoid evil and do good, and thus attain to that perfect happiness which will consist in our possessing God himself.

2. Does the Moral Law demand that we hope in God?

Yes. Reason shows us that both God's honour and our own well-being demand that we hope in God.

3. How do God's honour and our own well-being demand that we hope in God?

Not to hope in God would prove that our idea of God is a base caricature of Him who is infinite Truth, Power, Wisdom, Goodness, Love,—surely an insult to God, and a grave abuse of our God-given intellect. Furthermore, it places us in danger of becoming victims of fatalism and despair, and of abandoning all effort to obey the Moral Law. Hope in God is an effective and necessary means for perseverance in our obedience to the Moral Law.

9 **4. Is it not an ignoble thing that we should serve God with the hope of receiving a reward?**

If we bear in mind the fact that the *all-surpassing reward* for which we hope is God Himself, i.e., our possession of Him by knowledge and love, in the manner and measure He himself has planned, the objection proposed loses all its force, for such a hope approaches "pure love," as far as a finite being is capable of it, something like the exterior of a circle approaches the interior. Taking human nature as it is, it is practically impossible for us to love God without including in this love the implicit desire of our own good. But even when our hope is directed toward gifts and rewards distinct from God Himself, there is nothing ignoble in this as long as we do not exclude God himself as the chief object of our hope. Or is it ignoble for a child to entertain and manifest a keen appreciation and desire of the good things which a loving parent has provided. ^a *added* incentives to obedience and love?

5. How should our hope in God be exercised?

. In addition to our proper understanding and our habitual attitude of mind, our hope in God should be exercised and strengthened by frequent acts of Hope (see below), and by prayer and other forms of worship. We should promptly reject any temptation to despair, as though God were not able or willing to help us to attain our perfect happiness. We should also guard against temptations to presumption,—expecting God to save us despite our want of goodwill, and without due effort on our part.

APPLICATION

Let us frequently honour God and help ourselves by making fervent acts of Hope.

PRAYER

AN ACT OF HOPE

O my God, relying on Thy infinite power, goodness and promises, I hope to obtain the pardon of my sins, the help of Thy grace, and life everlasting with Thee.

Chapter XVI

THE LAW OF REVERENCE

THE Law of Reverence derives directly from the fact of our complete dependence on God as the absolute Author of our entire being. Reverence may be described as the proper regard due to others, and includes both the proper attitude of mind and its exterior manifestation. It looks to the entire range of beings, in so far as we come into human relations with them,—from God himself to the least of God's works. It is most closely bound up with the Law of Truth, and therefore also with humility, which may be called the perfection of Reverence. The opposite of Reverence are arrogance and pride. From all this it will be seen how important Reverence is for a truly moral life.

1. What does due reverence toward God require of us?

Due reverence toward God requires:

(1)—The interior acknowledgment of our complete dependence on God,—i.e., His complete sovereignty over us.

(2)—The exterior manifestation of this interior reverence in worship and unreserved obedience to God (Cf. Chapter XIV and Chapter XVII).

(3)—The avoidance of all that is opposed to such reverence, as blasphemy, perjury, vain oaths, cursing, the impious or frivolous use of God's name, or of persons and things specially consecrated to the service of God, etc.

2. What does due reverence toward our fellow-men require of us?

Due reverence toward our fellow-men requires that we show to each and all such respect as is proportionate to their character and dignity. For this purpose we may consider the reverence we owe:

(1)—to our parents and superiors;

(2)—to our equals;

(3)—to our subordinates.

3. What does due reverence toward our parents require of us?

Due reverence toward our parents requires:

(1)—that we acknowledge in them the authority with which God has invested them, and obey them accordingly;

(2)—that we love them,—remembering that our love for them is proved by our obedience and service;

(3)—that we avoid as far as we reasonably can, all that could give them pain or sorrow.

To fail notably against any one of these three duties would be a grave sin.

4. Is it right to “see God in our parents”?

Correctly understood this is the very essence of true reverence toward our parents; i.e., we should regard their authority as *God's own authority shared with them within certain limits*. We should therefore regard them as personal representatives of God to us in all that falls within their proper sphere, i.e., in so far as our own and the common good require it. Just as honour or insult shown to a viceroy in his official capacity is rightly considered as honour or insult shown to the ruler whom he represents, so honour or insult to our parents is rightly considered as honour or insult to God.

But it would likewise be contrary to truth, and therefore sinful, to understand this in an exaggerated sense. Thus, to consider a parent's command or entreaty as superior to God's command, and that a parent's command must be obeyed even when it is clearly contrary to God's Law, would be a monstrous lie and a heinous sin. Hence the precept of obedience to our parents always implies that we obey our parents in so far as their command is not clearly opposed to the will of God. For the whole reason of our obedience to them is their God-given authority. But God could not give them authority to command what is contrary to His own will.

5. Does our age affect our duty of obedience to our parents?

As with advancing age our reason becomes more mature, our duty to obey our parents becomes more grave. It is wrong, therefore, to think that obedience is rather for little children than for those of more mature age. However, since our duty to obey is always in direct proportion to the authority of the one commanding, it may well be that new circumstances, such as the setting up of one's own family or business, etc., will restrict the former range of a parent's authority. God's Moral Law is always based on *truth* and *right order*, with a due regard for the fitness of things.

6. Are there, then, limits to parental authority?

Like all human authority, so too parental authority is limited. For every human being receives *directly from God* certain rights of which no man may deprive him. Even when by force someone prevents us from *exercising* these rights, the rights themselves remain ours. We call these *inalienable* rights. Such are the right to life and the reasonable pursuit of happiness; to liberty of conscience; to a certain amount of freedom in the choice of a state of life or career, etc. No parent can give in marriage their son or daughter against their own will and consent. But in this matter especially it is well to recall the adage that "No one is a safe judge in his own cause," and therefore seek the advice of parents or other prudent, competent persons.

7. What does due reverence toward other superiors require of us?

What has been said about reverence toward parents applies *proportionately* to other superiors, whether spiritual or temporal. Our duty of obedience always corresponds to the nature and extent of their God-given authority. For all authority must be ultimately from God. It is therefore important to understand correctly the nature and extent of authority which God has given in each particular case. (See Appendix I, II, III.)

8. What does the Law of Reverence require of superiors?

By *superiors* we mean all persons or groups of persons invested with authority over others, and who consequently have the right to direct them in those matters in which they have authority. These should be mindful:

(1)—that theirs is a God-given authority; that God is *sharing His own authority* with them, and that they must therefore regard it as a sacred trust;

(2)—that it is a *limited* authority. They should therefore understand the extent of their right;

(3)—that in the exercise of their authority they *represent God*, and are therefore responsible to God for the proper exercise of the same;

(4)—that every human being is invested with the *dignity of a person*, with rights sacred to God. Hence he may never be regarded as a mere chattel or article of personal property;

(5)—that as God's authority is ever in perfect accord with Truth and Love, so the exercise of human authority too must always be governed by *truth and love*.

9. What does due reverence towards our equals require of us?

Due reverence toward our equals requires that in all our relations with them we strictly observe the Law of Justice (Chapter XVIII), tempered by the Law of Charity (Chapter XIX). This is very practically summed up in the Golden Rule: "Do unto others as you would have others do unto you."

10. What does the Law of Reverence require of us in regard to irrational creatures?

In regard to irrational creatures the Law of Reverence requires that we never consider ourselves as absolute masters who may arbitrarily misuse or abuse them; rather regarding ourselves as God's stewards, and avoiding all wanton cruelty, we treat them with that considerateness and kindness which is befitting our reverence toward God and our own dignity as rational beings. It may be worth noting that our duty of kindness to animals does *not* derive from any rights of animals (only *persons* are endowed with rights, strictly speaking), but from our own rational nature.

11. Does not the Law of Reverence prohibit all destruction of life?

The Moral Law, proceeding from the same Author as the Physical Laws of Nature, can never demand what

is physically impossible. To prohibit all destruction of life, would make human life sheer impossible. We could not properly eat, drink, or move.

12. Why does the Moral Law distinguish between the sanctity of human life and that of animals?

Because of the dignity of *human personality* the destruction of human life is subject to strict limitations, and is to be exercised only when it becomes strictly necessary in righteous self-defence, or under the direction of competent authority for the common good. Even the highest human authority may not act arbitrarily in this respect.

13. What is to be thought about so-called "mercy-killing", the elimination of defectives, the destruction of child-life, etc.?

No matter by what euphemistic name such practices may be called, and even when they are exercised by the State under pretence of the common good, they are simply deliberate murder, and a heinous sin against the reverence we owe to God and, for God's sake, to even the least of our fellow-men.

14. Why should this rule not apply equally to animal life?

This rule does not apply equally to human and animal life because of the essential difference between

man and brute. Man has a *spiritual*; immortal soul; the brute has not. Man has intellect and free will, has *personality*, with duties and rights; the brute has not. Reason abundantly shows that animals were destined *for man*; that they may be possessed by man and subject to his reasonable use. Man was made directly *for God*.

APPLICATION

All men instinctively feel that the habitual practice of due reverence, particularly toward God and our fellow-men, makes even the humblest man truly a *nobleman* in the finest sense of the word. If we are not going to rest satisfied with mediocrity, but are determined to acquire a truly noble and refined character, we may well give special attention to the cultivation of true reverence.

PRAYER

'O God, help me ever to be mindful that Thou art my Lord and my Master. Help me to regard all men as Thy children, and therefore as my brothers, and to treat them all with due reverence and love. Even in regard to things that I may call my own, teach me to consider myself rather as Thy steward than as their absolute master.

CHAPTER XVII

THE LAW OF LOVE

THE Moral Law has most aptly been summed up in one precept: the Law of Love. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. And thou shalt love thy neighbour as thyself."

The reason for this is not difficult to understand. For what is it that distinguishes us from the brute world, raises us to the dignity of a person, and makes us, of all visible creation, in a special manner sacred to God? it is precisely our spiritual soul with its wonderful powers of intellect and free will. It is obvious then, that our conduct as human beings will be judged by our use, good or bad, of these distinctively human powers. Now just as truly as our lungs were made for breathing and our eyes for seeing, so our intellect is made for truth, and our will for love. Hence if all our human actions are truly governed by the Laws of Truth and Love, then we are acting as our Maker intended us to act,—we are obeying the Moral Law.

Which of these two powers, our intellect or our free will, should be considered as superior to the other, need not concern us here. For our practical norm we know that we are equally bound to use both these powers in accord with God's plan, His holy will. But because the right use of the will *presupposes* the right use

of the intellect, the Moral Law is properly said to lead up to and culminate in the right use of our free will, in the faithful observance of the Law of Love.

For the Law of Love demands just that,—the right use of our free will; that we desire, prefer, choose according to *right order*, in accord with truth, putting first things first. Now our very nature impels us to desire and choose what *seems good* to us. But reason clearly shows that the Supreme Good, both *in Itself* and *for us*, is God. Necessarily, then, if we desire and choose according to right order, we must always give first place to God, the Supreme Good; we must esteem, desire, love all that appears “good” to us, whether ourselves or other persons, or things, in due subordination to God. Then our lives will be dominated by true love. Then will our lives be as God planned they should be. Then will our lives be holy lives, spirit will have triumphed over matter, and we shall have attained to the noblest and best of which our human nature is capable.

1. What is love?

Let us first of all note that when in this Course we speak of love, we do *not* refer primarily to those sensible affections, those feelings or emotions which in man usually accompany the acts of the will. Rather, by love we mean that *delight* with which we perceive beauty and goodness in others, together with that *well-wishing* (benevolence) by which we desire their well-

being, and which prompts us to share the good we have with them. Just as greed (*lalach*) manifests itself in *taking, keeping* what is good for one's *self*, so love manifests itself in *giving, sharing* the good we have with others.

Another characteristic of genuine love (as opposed to self-love or greed) is that it seeks the union of the lover with the persons loved. This union is achieved rather by *giving* than by taking, by *self-surrender* rather than by *self-seeking*. The more this self-seeking (*lalach*) is eliminated, the more God-like will be our love; the more it predominates, the more will our love approach the level of mere brute affection.

2. What can properly be the object of our love?

Considering love in its broadest sense, all things can be the object of our love in so far as (to use an ordinary phrase) they "look good to us". But love can attain its perfection only when the object of our love is a person, by nature our equal or superior. For only then is it becoming to the dignity of a human person to tend toward that *surrender of self* to the object loved, which is the highest expression of love.

From this it is easy to see that the Supreme Good, God Himself, must be the supreme object of our love.

The second necessary conclusion from the above is that as soon as our love of any other object than God becomes an obstacle to our love of God, our love has become, in a greater or lesser measure, disordered, inordinate.

Hence the supreme norm for the proper exercise of love is *right order, holiness*. Hence love must be governed not by impulse or "feeling", but by reason.

3. What are the test and proof of true love?

According to the various objects of our love we may distinguish:

(1)—The test and proof of our *love of God* is *obedience* to God's holy will. In due proportion this same holds for our love of our parents and others who have received from God authority over us. To protest that we love God (or our parents), and at the same time refuse due obedience, would be sheer hypocrisy.

(2)—The test and proof of our love toward equals, or subordinates, is our readiness to *share* the good we possess with them, and if called for, to *serve* them. This service will vary according to the need and condition of both parties.

When considered as a manifestation and proof of love, this obedience and serving or sharing are really two aspects of one and the same thing,—the readiness and desire of *giving one's self* to the person loved. We share with the person loved our riches, our presence, our life (powers, knowledge, happiness, etc.), *ourselves*.

4. What, in practice, is most directly opposed to true love?

Most directly opposed to true love, in practice, is *inordinate self-love*, i.e., love of self corrupted by the

lack of right order, either in the *manner* or *measure* in which we fail to subordinate finite "good" to the Supreme Good,—God.

We fail against right order and true love of self in *manner*, when we love (use) creatures for their own sake, instead of regarding them *as means* to help us love and attain to the Supreme Good, God. We fail in *measure* when we fail to "put first things first", when we attach to anything which "looks good" to us a value which is out of proportion to its true value, e.g., when a temporary good is esteemed more highly than an everlasting one, etc.

5. What does inordinate self-love lead to?

When not properly controlled, it leads to greed, avarice, sloth, lust, anger envy, pride, hatred,—the capital or root-sins that so defile human conduct, and from which all other sins derive.

APPLICATION

Let us use our God-given intelligence to bring home to ourselves clearly and forcibly, that just as greed and inordinate self-seeking will not achieve the well-being of the human race (witness the world to-day,—1944 ¹) so too it will not achieve our own individual well-being, not even in this life. Far more than the fish was made for the water, were we made for Love, God's Law for man; and no device of human

cleverness will ever exempt us from this Law. God's Law *will prevail* ! Let us shape our conduct accordingly.

But our conduct is not, like a lifeless statue, shaped once and for always. Like life itself, conduct is continued action, and requires continued, constant directing. Now in order that our will may habitually be directed God-ward in true love, we can hardly over-emphasize the need of frequent, habitual prayer. Here we may well remind ourselves of the helpful habit of beginning each day with a renewal of our desire to be and to act as God planned that we should be and act,—our daily "Good Intention". (See below.) The same purpose is served by our daily Examination of Conscience at night, by which we "check up" on our day's fidelity to God's Law of Love. Experience shows that these two practices help wonderfully to keep sin out of our life, which is another way of saying that we make true love the dominant note of our life.

And surely, the more clearly and fully we know God, what He is in Himself,—Infinite Truth, Wisdom, Beauty, Power, Goodness, Love, Holiness! and what He must be to us,—our perfect happiness, our true Life, our All! —the more shall we be impelled to strive not only for a respectable measure of true love, but like the millions of saints and martyrs of all ages and conditions of life who gave their all out of love of God, we too shall not be content with mediocrity, but with manly vigour and determination shall press forward manfully in our quest of God,—our love of God and men.

To do so perseveringly, an indispensable means is prayer,— fervent prayer, much prayer. Frequent acts of love are a most excellent form of prayer.

PRAYER

AN ACT OF LOVE

O my God, I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbour as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

THE DAILY GOOD INTENTION.

O my God, I offer Thee all my thoughts, words, actions and sufferings, and I beseech Thee, give me Thy grace that I may not offend Thee this day, but may faithfully serve Thee, and do in all things Thy holy will.

CHAPTER XVIII

THE LAW OF JUSTICE.

CIVILIZED nations have at all times recognized the pre-eminence of Justice among the social virtues, and the consequent gravity of the obligations which the Law of Justice imposes. Justice may well be called the

corner-stone of right order among men. Hence it is also called a *cardinal* virtue. Without it there can be no true peace and happiness. When Justice is cast aside or neglected, all other social virtues, such as charity, benevolence, philanthropy, kindness, etc., become a sham and a mockery. Without Justice even the pretended worship of God and other practices of religion become a miserable hypocrisy.

The Law of Justice derives necessarily from the two fundamental Laws of Truth and Love, and from man's *social* nature. Man's nature is so constituted that he cannot live in isolation, alone. For his proper development and happiness he must associate with others, must live as member of an organized group, of some form of *society*. Many of his duties therefore will particularly regard his relations with this group, this society, or its individual members. We speak of these as *social duties*. Chief among these are Justice and Charity (Chapter XIX).

Again, our dignity as human persons, as well as the imperfections of human nature, make it practically imperative that we possess certain things as *our own*,—hence the right of *private ownership*, *private property*. (See Appendix II.) This gives rise to a special class of mutual rights and their corresponding mutual obligations,—the law of *mine* and *thine*. It is these obligations that we are considering in this chapter.

1. What is Justice?

Justice is the giving to every man his due, what is *his*. It is the strict regard for *mine* and *thine*. Hence it regards men's material as well as their spiritual possessions; the right of each, as far as it does not conflict with the common good, to his personal liberty; to his good name; to reasonable opportunities for self-perfection; to bodily integrity and the care of his health; to family and social life; to a reasonable standard of living and comforts for himself and his dependents hence, if a wage-earner, to a family living wage; etc., etc; and above all the right to life and the pursuit of happiness.

2. Is the violation of Justice a grave offence?

The gravity of an offence against Justice varies according to the importance of the right violated, and the extent of the injury inflicted.

3. What is required for repairing an offence against Justice?

Since an offence against Justice is an offence not only against God, but also against our neighbour, it demands that, unless the injured party condone the injury, due reparation, as far as possible, be made by the offender. Thus, if unjust wages have been paid to a servant, due compensation is required. This could take the form of due provision for his old age, etc. If one has been guilty of calumny, due retraction must;

as far as possible, be made; in case of detraction, due effort must be made to restore, as far as possible, honour and good name; etc., etc.

4. How are we to regard injury to another's good name?

Since men treasure their good name more than their wealth, unjustly to injure their good name by detraction, calumny, backbiting injurious gossip, rash judgment, etc., is relatively more grievous than injury to his material possessions. It demands, as far as lies in our power, restoration of what we have destroyed, —usually a very difficult task.

5. Which are the most frequent and grave forms of injustice in regard to material possessions?

Theft, robbery, fraud, oppression of the poor, insufficient wages to servants and labourers, neglect to pay debts or to fulfill contracts, usury, damage to the property of others, etc., etc.

6. What is one of the most important lessons for ourselves in regard to the Law of Justice?

We should promptly and firmly resist the *very first inclination* to take, or claim for ourselves what is not our own, no matter how insignificant be the value involved. The greatest monsters of injustice probably began their career of vice with "just trifles", and ended with defrauding countless poor of their very sustenance.

7. What further precaution is necessary to preserve our honesty and integrity in regard to Justice?

Just as a boy who wilfully indulges in impure thoughts or desires will soon become a slave of most shameful conduct, so too, unless we promptly put away the desire to possess what we are not prepared to acquire legitimately, we shall easily become a slave of dishonesty.

8. What makes injustice to the poor particularly grievous?

Because of their poverty and need an injustice which might in itself be considered trivial, can work great hardship and suffering to the poor, and thus constitute a correspondingly grave offence to God. For, like all human beings, the poor too are God's children, and to wrong them is to dishonour their heavenly Father. And in this respect too it is well to recall that if we would obtain pardon from God for such a sin, it is not enough to be sorry for the injustice done, but we must also be ready to make due reparation as far as possible.

9. Give some examples of oppression of the poor?

They are innumerable; such as forced labour beyond the bounds of justice and charity; inadequate wages to servants and labourers; usury; taking unfair advantage of them in contracts; unreasonable delay or

even refusal to pay wages earned; selling them provisions at unfair rates; exorbitant rents; refusing them access to wholesome drinking water; denying them facilities for the education of their children; denying them religious liberty; etc., etc.

10. What does Justice demand in regard to the amount of wage paid to a servant or labourer?

The minimum wage that will satisfy the demands of justice, is one that will enable the servant or labourer *and his family*, with reasonable thrift and frugality, to live in a manner befitting their dignity as human beings and their social condition and, with due providence, to make some provision for sickness and old age.

9 **11. What is usury?**

Usury is the taking of an exorbitant rate of interest on loans. No fixed limits can be laid down, for in determining a just rate of interest various factors must be considered, such as the risk of loss involved, economic conditions prevailing, etc. But it is clearly most grave usury when, taking advantage of another's distress, a rate of interest is demanded which virtually reduces the borrower to the condition of servitude.

APPLICATION

Let us be particularly careful to be absolutely just in all our dealings, and above all in our dealings with the poor. Everyone with any regard for his good

name would deeply resent being considered a thief. Yet, in the eyes of God, oppression of the poor is a far more heinous crime than simple theft.

PRAYER

O God, who art infinitely just, teach me to love justice, and hate every kind of injustice. Help me especially always to be just and charitable to the poor, Thy children in need.

CHAPTER XIX

THE LAW OF CHARITY

THE term *charity* is used in various meanings. In the chapter it is used to designate one aspect of right conduct toward our fellow-men, namely our liberality in giving to others not only what in justice is their just due and our duty, but rather, going beyond the strict demands of justice, voluntarily relieving our neighbour's need from our abundance or what we have.

In our day probably no law is more flagrantly violated than the laws of Justice and Charity. Yet we may safely conclude that no law is more jealously regarded by God than these two laws. Moreover, to one gifted with spiritual understanding, charity is not so

much an obligation as it is a *privilege*. If a human father regards as a mark of personal honour to himself any favour bestowed upon his son, will not God, the all-Father, regard every charity to one of His children as "done unto Him?" Hence, to make the *service of others*, especially of the poor, our daily and constant occupation, is in reality the most reasonable, profitable, and noble life that we can choose. In a very true sense it makes our life a personal service of God.

"As you would that men should do to you, do you also to them in like manner." (Also read Math. 25, 31, 46.)

1. What is the difference between charity and justice?

Charity differs from justice mainly in this: Justice demands that I restore or give to another what *is his*; charity regards some good which he is in need of, *not* because *I* have unjustly deprived him of it, but merely because he is in more or less urgent need of some good which I possess in sufficient abundance to be able to share it with him; also, justice always definitely specifies *to whom* the right belongs, the *nature* and *extent* of his right, and the person *upon whom* the obligation rests; while charity, except in cases of extreme need, is not always so clear and specific in this regard. Also, the *appeal* of charity extends beyond its strict obligations.

2. Are then the obligations of charity less binding and grave than those of justice?

It is true that the Law of Justice takes precedence in this sense, that its claims must be satisfied before our liberality to another can be considered charity. Also, because it is sometimes not so easy to define the precise extent or nature of the obligations of charity, these cannot always be rigorously urged. Especially, as regards the person upon whom the obligations of charity primarily rest, it may at times be difficult to determine. But it would be utterly false to conclude from this that the Law of Charity never places a grave obligation upon those who are able to help the needy, even where strict justice is not involved. In themselves, one law is as grave and binding as the other. The relative gravity of the obligation which either law imposes upon us must be gathered from the particular circumstances of each case, in the case of charity especially from the *urgency of the need* of our neighbour and *our ability to help him*.

3. Does the Law of Charity regard only the sharing of our material wealth with our neighbour?

By no means. It regards every kind of help, material and spiritual, of which our neighbour may be in need, and which we can give him; such as personal service, sympathy, advice, instruction, medical care, social service,—above all, whatever regards the spiritual welfare of our neighbour. (Cf. below, *The Spiritual and Corporal Works of Mercy*.)

4. Who is “our neighbour?”

Though some, because of their special nearness to us in one way or another, must be more especially

regarded as our neighbours, yet in varying degree *all men* are our neighbours. (Read Luke 10, 30-35.) For *all men* are God's children, and the object of His jealous love and solicitude. We should remember, too, that though our right to possess things as our own (private ownership) is given us by God himself, this is by no means an unlimited or absolute ownership. Rather, we are God's stewards, who must render to Him an account of how we have used the gifts of which He made us the custodians.

5. What is the meaning of "Charity begins at home?"

Let us suppose that three persons are in an equal degree of distress. One of these three persons, is myself, another is a member of my own family, and the third is a stranger. Human society being constituted by God as it is, right order indicates that if I cannot help all of these three, I should give preference (other things being equal) to my brother's need rather than to the stranger's and I *may*, if I am able to help only one, give preference to my own need rather than to that of the stranger or of my brother. Clearly, a father has greater obligations to his children than to strangers. Waiving our own rights in favour of others, even when this involves great sacrifice on our part, is *heroic* charity.

6. Must we practise charity to those also who are wronging us?

We must practise charity even towards our enemies, for they, too, are God's children.

7. Which are some of the more important forms of charity?

Of the spiritual works of charity or mercy, the following are the more important:

- (1) To counsel the doubtful;
- (2) To instruct the ignorant;
- (3) To convert the sinner;
- (4) To comfort the sorrowful;
- (5) To forgive injuries;
- (6) To bear wrongs patiently;
- (7) To pray for others in their need.

Of the *corporal* works of charity or mercy, the following are the more important;

- (1) To feed the hungry;
- (2) To give drink to the thirsty;
- (3) To clothe the naked;
- (4) To shelter the homeless;
- (5) To visit the sick;
- (6) To visit those in prison;
- (7) To bury the dead.

APPLICATION

The Law of Charity holds for every land. But here in India where poverty and distress are so appallingly prevalent, its appeal and urgency are supreme. Hence all of us, and above all those who have received more abundantly from the bounty of God, ought frequently to examine our conscience in regard to our discharge of this obligation. And let us not niggardly measure our strict obligations, but let us strive to *excel* in charity! What more beautiful and precious for ourselves than a life spent in the exercise of charity. But let us

beware of dreaming vain dreams about the charity we intend to practice "some day." The proverb says: "What Abdul the boy has not learned to do, Abdul the man will never do." What am I doing *now* in the way of charity? Am I *now* helping the needy according to my means? Or am I spending whatever money I receive for my own pleasure? Do I habitually render some service to the poor, the sick, the blind, the lame, etc., etc.? I will try to let no day pass without some act of charity.

PRAYER

O God^d who art so liberal with Thy good gifts to us, teach us generously to share them with those less fortunate than ourselves, above all with those in distress. Teach us to behold in all men Thy children, our brothers.

Chapter XX

THE LAW OF KINDNESS

KINDNESS is opposed to cruelty. Hence the first demand of the Law of Kindness is to avoid cruelty, i.e., all unnecessary and unreasonable giving of pain to other living beings, whether man or beast. Positively, it inclines us to promote the well-being and

comfort of others. It is a distinctly noble trait of character, and another of the hall-marks of a true gentleman.

The Law of Kindness derives from the relations which all living beings have to God and to ourselves. But in this, as in all matters pertaining to the Moral Law, there is need of careful, correct thinking; loose, illogical thinking in this particular matter can lead either to inhuman cruelty, or on the other hand to incredible and absurd perversions of the order determined by divine Wisdom and Love. In both cases there result grave injuries to those who must be the chief objects of our kindness,—our fellow-men. Cruelty to human beings is at the same time a violation of justice.

1. Is all infliction of pain to be considered as cruelty?

By no means. At times true kindness to another demands the infliction of pain. For it may happen that the infliction of pain is the most practical way of averting a great evil, e.g., in the treatment of disease, the correction of children, the safeguarding of the common good by the prevention of crime, etc., etc.

2. Which is the most hideous of all forms of cruelty?

The most hideous of all forms of cruelty is the wanton, unjustified destruction of human life,—even if it be that of an unborn infant. Near equivalents to this are human torture, inhuman imprisonment, etc.

3. Is the deliberate destruction of human life ever justified?

The deliberate destruction of human life may be justified when, in lawful self-defence, the preservation of our own life, or the common good may require it; as in the punishment of certain heinous crimes, or in a just war. For the good of the individual must, if necessary, yield to the common good.

4. What conditions are required to justify the destruction of human life in self-defence?

Two conditions are required:

- (1) That the aggressor be an unjust one;
- (2) that no other effective means of defending ourselves presents itself.

5. Does the Law of Kindness regard only our external actions?

The Law of Kindness regards also our interior thoughts and emotions. For unless these are properly controlled, they will lead to improper external actions. Hence we must control our anger, hatred, enmity, feelings of revenge, of resentment, of retaliation. For the same reason the Law of Kindness forbids quarrelling, fighting, etc., and bids us cultivate meekness, gentleness, courtesy, affability, etc.

6. What does the Law of Kindness require of us in regard to animals?

Remembering that they too are God's creatures, we may not wantonly inflict pain upon them (this would

dishonour. God, and debase and dishonour ourselves); we should not keep animals that we cannot properly feed; we should treat them with a certain reverence as being God's creatures, but at the same time not lose sight of due proportion and right order in evaluating the rights of our fellow-men, and our own rights and duties in regard to animals. All nature proclaims that irrational animal life is *not* invested by God with the same sacred inviolability as human life. This is, moreover, a fact which all men acknowledge *in practice*, even when they deny it in theory. A sad commentary on the attitude of some persons in regard to these questions is provided by their cruelty to human beings,—some even approving the deliberate destruction of innocent human life, grave injustice toward the poor and weak, etc.

APPLICATION

A most useful and beautiful practice is to try daily to do at least one act of kindness. It is well to begin to be kind to those nearest to us, and with whom we associate most. Gradually we can increase the number of our *acts* of kindness, until kindness to others becomes a constant *habit*.

PRAYER

O God, who art so patient and long-suffering even with those who offend Thee, teach me to be kind to others, especially to the poor and lowly.

Chapter XXI

THE LAW OF PURITY

FOR youth especially there is nothing more vital for their true happiness, even in this life, than the faithful observance of God's Law of Purity.

Because of the supreme rigour of God's demands in this matter, it is well to remind ourselves at the outset that, like all the other Precepts of the Moral Law, so too all the *must's* and *dont's* of the Law of Purity are nothing else than God's infinite Wisdom and Love showing us not merely how to avoid bodily and spiritual disaster, but also how to achieve our happiness, and to achieve it more fully,—that we “may have Life, and have it more abundantly.” Once we shall have really grasped this great truth, we shall not only willingly, but gladly and even eagerly strive to excel in the perfect observance of the Law of Purity.

Man is composed of soul and body. Compared with the spiritual soul and its marvellous powers, the material body is so immeasurably inferior, that it can easily come to be regarded as something vile and contemptible. But when we consider the human body in itself, and still more when we consider the sublime purpose which the human body had in God's plan, then it becomes a wonderful manifestation of God's wisdom and love. And indeed, in God's beautiful plan our bodies are to be in an extraordinary degree the occasion and means for the exercise of our noblest powers, of our powers to know and love God and our fellow-men. All the charm and beauty revealed in the parents' love

for their children, and of children for their parents; in the mutual love of husband and wife, of lover and beloved,—all are rooted in the fact that God planned a human body for the propagation of the human race.

And if, as sound philosophy teaches, all the activity and purpose of this visible universe culminates in the proper multiplication and perfection of the human race in accord with God's designs for human perfection and happiness, then we can understand why God watches over the faithful observance of His Law of Purity with such jealous solicitude and such astounding rigour,—as witness His sanctions in this matter. For the Law of Purity safeguards the proper use of our body, i.e., of our body as the divinely appointed means for the propagation of the human race, of God's children. Hence all the *must's* and *don't's* of the Law of Purity have this great purpose in view: to safeguard the proper achievement of God's divinely gracious plan,—that men, all of them God's children, should by human generation and birth also be *our* children, the children of men,—a wonderful prerogative, a sublime dignity vouchsafed to man. When once we shall have really understood this beautiful and important truth, we shall have taken a great stride towards purity and true manliness. For what manly boy, as soon as he understands the meaning and purpose of purity, will not esteem and love it? And as soon as a boy properly esteems and loves this manly virtue (for it is perhaps the finest of all the marks of genuine manliness!), he *will*, with God's help, be manly and pure. And God surely will not refuse to help those who pray.

1. What is Purity?

In its most general sense the term purity designates the absence of alien elements, as when we speak of pure water, air, gold, etc. In regard to our moral conduct it is also used in a broader and a more restricted sense. In its broader sense it indicates the absence of all that is opposed to right conduct, and is therefore equivalent to holiness. In its more restricted sense, in which we use it in this chapter, it means the absence of all that is contrary to the Moral Law in the control and use of our procreative powers and whatever is related to them. In this sense purity is the same as chastity. From this it follows that *impurity* (also called unchastity or lust) is the abuse or misuse of our procreative powers or of our other powers as related to them,

2. Is immodesty the same as impurity?

Sometimes both terms are loosely used to designate one and the same thing. More properly modesty refers to thoughts, words, conduct, etc., which do not violate the Law of Purity in its strict sense, but which, by their suggestiveness, etc., easily give rise to temptations against purity. Such are: coarse, vulgar, indecent speech, songs, pictures, books, dramas, improper dress, too great familiarity with others, etc., etc.

3. What does the Law of Purity demand?

The Law of Purity demands that we use our bodies, i.e., our procreative powers and all sensible gratification related to them, only as God planned that they should be used, and that we strive to avoid whatever is contrary to God's plan in this regard. In a

word, we must be *manly*, not *beastly*; our conduct must be governed by reason, and not by mere instinct, impulse or inclination, which is the law of beasts. Hence purity is the truest test of genuine manliness.

4. Does the Law of Purity regard only our actions?

The Law of Purity regards not only our actions, but also our thoughts and desires, as far as these are subject to our control. For our actions are so intimately connected with our thoughts, desires and feelings, that it is practically impossible to remain pure in conduct, unless we sincerely strive to be pure interiorly, in thought and desire.

5. What kind of thoughts and desires are to be considered impure or immodest, and therefore prohibited?

All *thoughts* (and the same holds for looking at dangerous objects, etc.) are prohibited which would here and now be dangerous because of their likelihood to awaken impure desires or feelings.

N.B.—It should be remembered that prohibited thoughts and desires, as well as feelings become sinful only when our *will* freely desires them or consents to them (*Cf.* Chapter VII). The mere fact of such thoughts coming into our mind, or even lingering there against our wish, is not yet a sin, but a temptation. And at times some necessity or sufficient reason (e.g., health, cleanliness, etc.), may make it lawful deliberately to dwell on such thoughts, etc. But we may not deliberately dwell on such thoughts, imaginations or feelings *because* of the carnal or sexual gratification they might produce. Our purpose must always be a legitimate one, and we must have a sufficient reason for our action. •

All *desires* are prohibited which have as their object a sexual action or gratification which is unlawful for us here and now because it is either,

(1) *bad in itself*, as e.g., fornication, adultery, self-abuse, etc.; or,

(2) bad because of the *proximate danger* of its suggesting such bad thoughts or desires to our minds. Thus certain pictures or amusements, not bad in themselves, may be without danger for some persons, while to others they may suggest impure thoughts and desires, or even lead to bad actions or the danger thereof. For these latter such pictures or amusements may be proximate occasions of sin and therefore prohibited, unless there be a sufficiently grave necessity to expose themselves to such danger.

6. Is the Law of Purity a grave and rigorous law?

How grave and rigorous this law is can be understood from the following:

(1) God is Holiness, right order. But Impurity is peculiarly opposed to right order, because it makes the spiritual powers of man, so immeasurably superior to his sense faculties, become their slaves.

(2) Impurity tends to thwart and frustrate one of God's primary purposes in the entire visible creation,—the proper multiplication and perfection of His children, the human race. God cannot permit man thus to defy Him with impunity.

(3) Besides the supreme importance of this Law for the welfare of the human race, the disastrous consequences both for individuals and for society which so

frequently follow upon impurity even in this life, show what a grave disorder it is, and how carefully it is to be shunned.

7. Do temptations against purity make us impure?

If we always promptly try to reject temptations against purity, they do not in any way lessen our purity, but rather become occasions for strengthening our character and for practising virtue. We may, however, never wilfully and without sufficient cause expose ourselves to the danger of such temptations.

8. Can a person who has become a victim to the vice of impurity again become pure?

• Though it is far easier to *preserve* our purity than to *recover* it when lost, yet no one need despair. By the faithful and persevering use of the means indicated below (Q. 11), and with the help of God which we can always obtain by prayer, even the most unfortunate victim of the vice of impurity can again become pure and manly.

9. What are passions?

Passions, in a broader sense, are all those inclinations, impulses and instincts which God has put into our human nature such as anger, desire, fear, etc. In a more restricted sense, as referring to purity, we apply the term to all those impulses and inclinations which prompt us to seek the gratification of our procreative or sexual powers.

In themselves, all passions are good in so far as they are controlled by right reason. But when, instead of our being masters of our passions, they rule and dominate us, then they become deadly instruments of ruin, and we are said to be slaves or victims of this or that passion, e.g., of pride, lust, greed, envy, etc.

10. What means are particularly helpful for the faithful observance of the Law of Purity?

For cultivating purity the following means are particularly helpful :

(1) A right attitude of mind, based upon a correct understanding of God's wonderful and beautiful plan in regard to our bodies. We must learn to regard our bodies, especially our procreative powers, as a stupendous and *most sacred gift* which God has entrusted to our keeping for His service and our own happiness; and we must learn to see in the Precepts of the Law of Purity God's infinite wisdom and love showing us *how this happiness can be achieved*. We must be fully convinced that it is by the *proper use in lawful and valid marriage*, or by voluntary renunciation and *not* by the *abuse or misuse* of our bodies that they will be the means of our happiness.

(2) The realization that purity is an indispensable part of genuine *manliness*. In reality the impure man is a weakling and a moral coward. Only a *manly* boy or man can be pure. And just as everyone admires a manly boy, so everyone, even the impure, admires the boy or man who is strong and brave and manly enough to be pure.

(3) This correct understanding must lead our *will* to a whole-hearted, glad acceptance of God's Law; that is, we must not merely recognize that we *ought* to be pure, and that we *must strive* to be pure, and consequently yield a reluctant or hesitating submission to the Law of Purity. But we must positively *want* and *desire* to be pure, and therefore gladly and eagerly choose and employ the means to achieve this purity. Frequently boys mistake the "You *must* be pure!" which is God's voice commanding, for their own *response* to God's command,—their own "I *want* to be pure!" It makes all the difference in the world whether we rest satisfied with merely repeating God's "You *must!*" or whether we on our part respond with a sincere, whole-hearted "I *want!* I *will!*"

(4) We must as far as possible *avoid all occasions* that would tempt us to violate the Law of Purity such as bad companions, impure and immodest talk, reading, pictures, etc. If we are not trying to avoid, such dangerous occasions of impurity, we are not sincerely wanting to be pure.

(5) We must practise the greatest possible *promptness* in striving to turn our mind away from impure or immodest thoughts, feelings, etc. This, just as the avoiding of dangerous occasions, is a test of our sincere will and desire to be pure, and an indispensable means for achieving purity. Our *will to be pure* and to avoid all that leads to impurity should at all times be so *fully determined*, that whenever dangerous thoughts or feelings present themselves we *at once* shrink back from them with the same instantaneous promptness

with which we recoil from a hissing cobra. To acquire this firm determination of will, we should *daily renew our will to be manly and pure*. This we can conveniently do at our morning and evening prayers. (See Appendix V.)

(6) Together with this promptness in turning our minds away from dangerous thoughts and emotions, we must train our minds to perfect *calmness* in times of temptation. As soon as we become aware of dangerous thoughts or imaginations, we should meet them with a determined but *calm* "No!" and then *calmly* try to direct our attention and thought to some other object. Here it is well to remember that as soon as we are sincerely *trying* to do this, we are actually resisting temptation and avoiding sin, even though we may not always succeed at once in banishing the dangerous thought or image.

(7) *Avoid idleness* and take plenty of wholesome *exercise*. Manly *sports* and *games* are an excellent help, provided they are not indulged in excessively.

(8) Strengthen your character and acquire the fine quality of manly self-control. For this the habitual practice of voluntary self-denial is not only helpful, but necessary. (See Chapter XXIII.)

(9) First, last, and always, WE MUST PRAY, and pray MUCH, to obtain God's abundant help, without which no one will achieve perfect purity.

APPLICATION

Let us learn to prize purity as our most exquisite and precious possession. Far from cowardly cringing before impure companions, let us rather be too nobly proud to stoop to their cowardice and beastliness. The fact that they are not brave enough to be manly, is no reason why I too should be a weakling and a coward. True, the "precious pearl of purity" must be purchased at a price,—the price of courage, fearlessness, self-denial, sacrifice. But it is a gem so precious, that to possess it no price can be too great.

PRAYER

O God of infinite purity and holiness ! help me to be strong, manly, pure, so that Thou mayest ever be pleased to acknowledge me as thy child.

Chapter XXII

THE LAW OF TEMPERANCE

IN varying degrees of perfection man is endowed by his Maker with almost all the instincts, sensitive inclinations and impulses which rule the brute world. Such are the instincts of self-preservation, of the propagation of the species, of fear, anger, affections and

disaffections, etc. But despite the similarity, there is a vast difference. Apart from a considerable measure of control exercised over the brute by physical nature and the intervention of man, the brute can only blindly, without discretion on its part, be governed in its actions by these sensitive impulses and instincts, and in so doing it generally works out its own well-being and perfection, or that of other creatures according to God's plan; but man, endowed with a spiritual soul, with reason and free will, must control and regulate these inclinations springing from the non-spiritual forces within him; he must not allow himself to be their slave, but must be their master; he must use his intellect and will to make these blind impulses also conform to right order, to the order demanded by man's nature and his relations to God and to the world about him. For men to follow the law of irrational creatures and give free rein to their sensitive impulses, would spell disaster and ruin both for themselves individually and for the human race. Hence the necessity of self-control, of moderation, of temperance.

1. What does the Law of Temperance require of us?

The Law of Temperance requires of us the proper ordering and due control of all our powers and faculties, both our sensitive instincts, appetites and impulses, as well as those powers which are rooted in our spiritual soul. Because our sensitive appetites more easily tend to exces-

sive indulgence, the idea of temperance is more frequently associated with the control of our sensitive appetites.

2. Are temperance and total abstinence one and the same?

No. Temperance in itself only implies due *moderation* in the *legitimate use* of things, while total abstinence means that we completely refrain from using them. In some cases total abstinence may be the most effective means for acquiring that self-control necessary for the observance of temperance.

3. In what things should we observe temperance?

We should observe temperance in all things except Faith, Hope and Love of God; but particularly in food and drink and the gratification of our other sensible appetites. Because it is in these matters that we more easily fall into excesses, as e.g., in the use of alcoholic drink.

4. Is intemperance in alcoholic drink a great evil?

Intemperance in alcoholic drink is an exceedingly great evil, both for the individual and for society. For,

- (1) when carried to the point of intoxication (drunkenness), it degrades man, made in the image of God, beneath the brute beast, and is thus a grave sin;
- (2) it habitually leads to quarrels, violence, even to bloodshed, and other heinous crimes;
- (3) it inflicts untold misery on countless homes;

(4) it is one of the most common causes of poverty, sickness, insanity, destitution and crime.

5. What are we to think of total abstinence from alcoholic liquor?

For some persons total abstinence from alcoholic liquor is the safest and possibly the only secure way of practising temperance in drink. For such it cannot be too highly recommended. For all, when practised from a good motive, out of love of God or our neighbour, in the spirit of reparation for sin, etc., it can be a source of much merit for the individual, and a wholesome example for others. But we should remember that, except for sufficient reasons, we may not by legal prohibition forcibly deprive others of their personal liberty to use God's gifts with due moderation.

6. What should parents especially remember in this regard?

Parents should remember that a taste for alcoholic liquor acquired in childhood or youth very easily develops into intemperance in later life. There are certainly safer and equally effective means for providing a well-balanced diet for children, than to incur the risk to which even a very moderate use of alcoholic drink exposes them.

7. Why is gluttony wrong?

Gluttony, or excess in eating is wrong because:

(1) In making mere sensual gratification the principal object of our taking food, we pervert the order established by God;

- (2) it can easily lead to serious injury to health;
- (3) it weakens our power of self-control, and thus injures our character.

APPLICATION

Our own self-respect should make us abhor all excess in eating and drinking, which degrades man beneath the brute animal. But if this motive does not suffice, at least the dire consequences of intemperance should deter us. And since a taste for alcoholic liquor is so easily acquired and so frequently runs to excess and gross intemperance, with its disastrous consequences for ourselves and others, it is, to say the least, a very foolhardy risk for youth to take alcoholic drink at all. And why, for motives of love of God and our fellow-men, not practise a form of renunciation (See Chapter XXIII) and self-mastery so productive of good for ourselves and others, and pleasing to God?

Here a word about the use of tobacco may also be in place.

Though the moderate use of tobacco *in adult life* may not be a serious injury to health; and though even the excessive indulgence in smoking does not often lead to such disastrous consequences as excessive drink; yet even for adults the evil effects of excessive smoking are often sad enough. For youth, however, whose physical or mental development is still in the formative stages, excessive smoking frequently proves disastrous, physically, mentally, morally; while the danger of

running into habitual excess in smoking is greater than in the case of drink. Hence, a word to the wise! *At least* leave the use of tobacco severely alone UNTIL YOU WILL HAVE REACHED PHYSICAL MATURITY. You will never regret *not* having formed the tobacco-habit. But *how many* regret having become *slaves* of the smoking habit!

PRAYER

O God, teach me the noble habit of manly self-control in the gratification of my sensible inclinations and appetities.

CHAPTER XXIII

THE LAW OF RENUNCIATION

THE brute animal is of necessity governed by its likes and dislikes, by its appetites, fears, impulses, instincts. As this or that emotion exerts the stronger influence upon the animal's sensitive nature, the brute is by necessity determined to act or not to act, to act in this way or that.

Man, because of his spiritual soul, endowed with intellect and free will, can over-rule these sensible attractions or repulsions, can even set aside the conclusions or 'urgings of his intellect and conscience, can deliberately assert his sovereignty and choose a line of conduct agreeing with or opposed to any or all of these

sensible or spiritual impulses,—can determine to act, or not to act, to act in this way, or in that, arbitrarily. The human will is sovereign, free.

Moreover, if we wish to act as becomes the dignity of our human personality, we must frequently choose to act quite contrary to our sensible impulses. And since many of these sensible impulses can at times become exceedingly strong, even violent, we must develop a corresponding vitality and strength of will. Otherwise the counsels of sane reason and the voice of conscience will frequently be obscured and ignored, and our will surrendering to the seductive and clamorous impulses of our sensible nature, will sin, and in course of time will become a slave of vice.

In order to acquire this strength and rectitude of will which will make it *practically* and *effectively* possible for us always to obey the voice of conscience, no matter how violently our sensible nature may incline us to act otherwise, renunciation or voluntary self-denial are necessary. Spiritual-minded men of all ages, men deeply in earnest in their quest of God, have always considered it necessary to exercise and strengthen their will power by frequently choosing to act contrary to the promptings of sense, even when these could be gratified without any moral fault. Thus our own experience, and the world-old experience of the human race, clearly show the need of renunciation, of self-denial, of self-conquest, or whatever we may choose to call it.

1. How can renunciation or self-denial be practised?

Renunciation or self-denial can be practised in innumerable ways, e.g., by fast or abstinence, or the curtailing of food and drink; by voluntarily inflicting upon oneself discomfort or pain; by various degrees of voluntary frugality or even poverty in our mode of living; by curtailing our liberty of movement, or the use of speech, of our eyes, or other senses, etc., etc.

2. In the practice of self-denial, is it necessary to inflict pain upon ourselves?

Pain, in the sense of denying ourselves some gratification, or of doing or bearing something disagreeable to our natural inclinations, is of the very essence of self-denial. But it is not necessary, and generally it is not desirable, that this pain should be of great intensity. It is, however, important that it should in some form or other be experienced frequently and regularly,^a not determined by whims, but by principle.

3. What forms of self-denial recommend themselves particularly to youth?

Frequent restraint even in the licit gratification of the desire to see, hear, speak; total abstinence from the use of alcoholic liquors, tobacco, and other drugs, at least up to a determined, more mature age; strict punctuality and regularity in the performance of all duties; periodically foregoing some amusement or pleasure; moderation in all that is particularly agreeable to us; etc.

4. Is it desirable to take a pledge or vow to practise such renunciation?

Though such a pledge or vow may at times be useful and advisable, it should never be taken without due deliberation and the approval of a competent adviser.

5. What motives should impel us to the practice of self-denial?

Our motives may be partly negative, as the avoiding or overcoming of some fault. But special emphasis should be given to the positive purpose of strengthening our will and building up a sterling, manly character,—one that will enable us habitually to act according to right principles, and not according to sensible impulses and emotions. In other words, our self-denial and renunciation should be constructive, rather than merely repressive.

When, out of love of God—which is both proved and strengthened by renunciation—or in order more generously to serve our neighbour for God's sake, we practise renunciation, as many well-known societies of religious men and women do, then it becomes itself an act of religion, and acquires new and higher values. For countless thousands such practice of renunciation has been a powerful help in achieving exalted sanctity,—man's greatest achievement here on earth.

APPLICATION

Naturally we all shrink from self-denial. But a certain amount of self-denial is indispensable if we would be faithful in the observance of the Moral Law (Cf. Chapter, III, 2). And if we keep in mind the wonderful efficacy of frequent, habitual self-denial, even in small matters, for the acquisition of a noble, manly character, we shall not only willingly but eagerly make use of the occasions that offer themselves for its practice. How many such occasions are offered us in our daily obedience; punctuality, neatness, diligence; courtesy to all; the faithful observance of silence where this is called for; overcoming slovenliness in bearing, whether we are sitting, standing or walking; the effort required always to say our prayers with attention and devotion; entering into our games and sports in the proper spirit; taking defeat in a manly way, etc., etc.

But above all let us practice this fine art of renunciation, and self-mastery where the Moral Law most urgently requires it,—in avoiding occasions to sin or the danger of forming bad habits.

PRAYER

O God, who in creating us didst design us after Thine own image of infinite Beauty and Holiness, help us by the constant practice of self-denial to acquire perfect self-mastery and to build up a strong, manly, beautiful character such as Thou dost wish us to have.

CHAPTER XXIV

THE LAW OF WORK.

IN the brute world nature demands very little labour on the part of the animals themselves for their proper sustenance and perfect development. Man, on the contrary, without much and strenuous labour, could barely exist, let alone perfect the marvellous powers that lie latent in his nature. Without labour, and much labour, man cannot, in the fullest sense, live a truly human life. But God, in His wisdom and love, has so provided that labour should remain not merely a painful necessity but, properly ordered, should become one of the great sources of joy and blessings for man.

Work, then, can be for man a great blessing,—or a curse. If all those who are in a position to do so (and in some measure *all* of us can do our share!), will contribute their efforts to regulate all work according to the Laws of Justice and Charity; and if all will accustom themselves to consider all work as divinely ordained,—as willed for our own good by infinite Wisdom and Love, it will be easy for us to regard both work and the worker with genuine reverence, with due regard for the dignity of both the worker and his work, and to perform such labour as our state and condition call for with cheerfulness and filial devotedness, and thus make our work, as it should be, a blessing.

1. How should we regard work?

Because work has been ordained directly by God—as so important and beneficial a part of His plan in—

our regard, we should look upon work with great reverence, as something truly sacred.

2. Does this hold also for the most menial forms of labour?

This principle holds for all forms of labour which are in keeping with God's plan; hence, even for the most menial and unattractive, providing nature, and therefore God, requires such labour.

3. How are we to show this reverence for labour?

We are to show this reverence for labour,

(1) by our own cheerful acceptance and faithful performance of whatever labour our state and condition may require of us;

(2) 'by reverence for all workers, particularly the more lowly, being strictly careful always to treat them with a *sacred regard for justice and charity* (See Chapters XVIII & XIX, and Appendix III); never permitting ourselves to despise anyone because of the humble nature of his occupation, but treating all with a benevolence and solicitude such as we bestow upon the members of our own family, yes, of our own body,—giving to each member its proper due. For in God's plan human society is indeed *one family*, God's family, in which each and all are dearly beloved children of our common Heavenly Father. We are all one vast "body," an

organism in which we all are members, all depending one upon the other, each destined to serve the common well-being of all.

4. Does the Law of Work impose one and the same duty upon all?

Just as in a healthy human body the well-being of the whole demands that each individual member and organ should perform *its own proper function*, so too the well-being of human society (this vast organism likewise willed by God), also demands that the individual members of society perform *each their proper duties*. The well-being of the whole, and therefore of the individual members also, requires that some must rule and direct; others must obey and execute; some teach, and others learn; some must labour with the plow, others with the pen; some must be employed under conditions of comfort and ease (e.g., artists), others must toil under a scorching sun or in the dark mine; etc. But if all and each will see in their own appointed work, as well as in that of others, a part of the plan of infinite Wisdom and Love, and will in loving reverence lend themselves to the achievement of this plan, all will find even in this life true peace and a generous measure of joy, together with limitless opportunity for achieving that perfect happiness that will endure forever (Also Cf. Appendix III).

5. But did not God create all men equal?

God did endow every human being with a certain sacred dignity, and with certain rights that are sacred

and which all men are bound to respect. Hence to a certain degree all men have equal rights. But when God planned finite creatures, endowed with intelligence and free will, male and female, parent and child, etc., He necessarily created them differing from one another, and therefore *in many respects unequal*. And these initial differences and inequalities are bound to be multiplied indefinitely by the free actions of man himself. The idea of *complete equality* for all men is therefore contrary to fact and an idle dream.

6. What are we to think of the division of men into two opposing camps of "Capital and Labour?"

That these two groups should consider themselves as *opposing* camps is most unfortunate, and is neither intended in God's plan nor should it result therefrom. It is rather the result of *false* systems of philosophy. Right *r  son* indicates that there should be no more opposition between capital and labour, than between the head and the hand of the human body. Each should *supplement* and *serve the other*, and both together should, by exercising their respective functions in a spirit of mutual co-operation (Remember God's supreme Law of Love!), promote their *mutual well-being*. (See also Appendix III.)

7. How will a proper esteem for work, and the shouldering of our own proper share in it, prove a source of joy and blessing for us individually?

It will prove a wholesome tonic for body and mind; will give us a truer sense of reality, will bring us

· nearer to Truth; will cultivate in us a sense of responsibility; will prove a safeguard against many temptations; will win us the respect and esteem of our fellow-men.

APPLICATION

In our day this question of a right attitude toward work and the worker has become more than ever before a "burning question." As intelligent and loyal citizens it is our duty to acquire a correct understanding of so vital a problem and, according to our position in life, strive to promote a correct understanding and attitude in others. We would therefore urge all to make a most careful study of Appendix III, where we also briefly indicate a plan of social reconstruction proposed by one of the keenest and most enlightened students of our present conditions.

PRAYER

O God, who hast so wisely and wonderfully constituted the great family of Thy children, the human race, and has ordained for them Thy Law of Work; teach us faithfully to observe this Thy Law by showing great reverence for all work and all workers; performing our own work cheerfully, with diligence and filial devotedness, and observing toward all workers perfect justice and true charity, with due regard for their personal dignity and the dignity of their work.

CHAPTER XXV

THE LAW OF SUFFERING

TAKING the human race as we find it, it is evident that God has laid upon it the Law of Suffering. Our bodies, by their very nature, are subject to decay and death, causes of the most poignant of all earthly sufferings. Again, when God endowed man with free will, He opened the door to a whole world of further sufferings actually inflicted upon man *by man*. Hence human nature, left to itself, without God's *extraordinary* interference, will always be subject to sufferings. It is of deep importance, therefore, to learn to view the problem of suffering in its true light; the more so, since suffering may well be compared to a powerful drug which, if used with discretion, may render invaluable service in preventing or curing disease and warding off death; while if it is used without discretion and proper understanding may lead to disaster and death.

The question *why* God, all-loving, all-powerful, should permit or even positively ordain suffering, has exercised the minds of philosophers of all ages. God certainly could, by exercising His power over and outside of the physical laws of nature, eliminate much suffering even without curtailing the free will of man. Hence, considering God's goodness and power, we might be tempted to wonder why He does not do so, especially when the good and innocent suffer. But here we must remember that only God himself can make known to us *with certainty* the *why* and *what* of His free choosing.

And when human minds, unaided by divine revelation, attempt to discern the hidden secrets of God's free willing, they are always in danger of error. This accounts for the flood of pseudo-philosophies that have vitiated the thought and the beliefs of whole races and ages.

Hence, when men ask why God should permit suffering (or evil in general), we may well reply that only God Himself can tell. Has God actually told us? The answer to this question is outside the scope of this Course, and belongs to revealed religion. Only divine revelation can give us an adequate explanation of the presence of suffering in this world.

But reason does suggest that God, in His infinite wisdom and love, may well have ways and means whereby suffering can become the occasion and instrument of effects so superior in their goodness and value, that God could most wisely incorporate suffering into His plan, either simply permitting it, or even positively willing it. Indeed, experience shows us that for many men suffering is instrumental in changing their lives from immoral and ungodly lives, into lives of high moral rectitude and holiness. Any one who can duly appreciate spiritual values will readily grant that *temporal* sufferings, however acute, are a trivial price for an *everlasting* joy.

Even the suffering of innocent infants appears less mysterious when we take into account the social character of man, and especially the closely-knit relations between parent and child. Thus we are not at all surprised that children should enjoy the benefits resulting from their parents' thrift, frugality, temperance,

purity, integrity, uprightness, etc. Why then should we be surprised that the misdeeds of parents should likewise affect the condition of their offspring, even unto several generations, as it certainly does in the purely material sphere? The heritage that comes to us from our parents is both of evil and of good. Such is the nature of man, linked to his fellow-men, above all to his ancestors and his progeny by such intimate personal bonds.

But when all is said that reason alone can say about the problem of suffering, it still remains a problem, a mystery, to be solved completely only by God himself. However, because suffering enters so profoundly into every human life, and because by its very nature it seems to some people to challenge other facts which reason clearly teaches about the nature and plan of God, reason itself suggests that God must have given man a revelation which will satisfy every reasonable mind, and enable men to accept suffering not only with filial submission, but with whole-hearted confidence and even joy and gratitude, seeing in suffering too a part of God's plan, which like God himself is divinely wise and beautiful and good.

1. What is the most important lesson regarding suffering that we should cherish?

Pain and suffering will at times certainly enter into the lives of all of us. Then we should remember that the noblest act of man is his free, generous surrender to God in filial love. Thus suffering provides the occasion for the sublimest exercise of this filial love and surrender. In the days of joy and prosperity it is easy to deceive

ourselves into believing that we cherish in our hearts a great love of God, even when in reality there may be little else than self love. But when suffering and sorrow search our hearts like fire cleansing the ore, there is no danger of self-deception in the filial cry, "Father. 'Thy will be done!'" We should therefore train ourselves, beginning with the trifling ills and aches of body and mind, with the little disappointments and sorrows of each day, to see in all pain and suffering (no less than in our joys?) the hand of a Father of infinite wisdom and love who, either simply *permitting* the suffering or positively *willing* it, is giving us a new opportunity to exercise our love and increase our merit and joy everlasting. And let us be gladly content to be what by sheer necessity of our nature we all are and ever must be, namely, just "little children" before the divine majesty of God; "little children" who never *fully* understand His mysterious way, but who always whole-heartedly trust that His ways are best,—the ways of perfect wisdom and infinite love!

APPLICATION

I will practice Faith and Hope and Love of God by daily accepting with filial submission and loving surrender the pains or sufferings, small or great, which God's loving Providence permits or wills.

PRAYER

Grant, O God, that even when Thy wisdom and love find it best to send me suffering and sorrow, my Faith and Hope and Love may never fail, but that my response may ever be "O God, Thou knowest best and lovest best: Father, Thy holy will be done!"

APPENDIX I

THE FAMILY

BECAUSE of his dignity as a human person, man must always be considered as an individual. But to think of him *only* as an individual, would be a fatal error. For man is by his very nature *also* a *social* being. His nature is such that he cannot live a completely isolated life, but is by sheer necessity thrown into relations with other men; and many of these relations are such that they demand a more or less *permanent organization or society*.

Hence, just as truly as every man is an individual personality, with personal, individual rights and responsibilities or duties, so too is every man a member of larger units, of the family, the State, of human society at large. Out of his membership in these various groups or societies, there arise special rights and duties which we call his *social* rights and duties. Since rights and duties are reciprocal, corresponding duties and rights belong to the social units of which the individual is a member.

The first, most vital and fundamental of all these social units or societies is the *family*, that natural domestic society, clearly designed by the Creator, of parents and children. Because the family is divinely planned and ordained, its *essential characteristics* are not left to man's choosing, but have been predetermined by God in the very fact that He created man with such a nature as He did. Thus, while those about to

found a new domestic society, a new home, are free to choose many important details of their new partnership, as e.g., the time, the particular person with whom they enter into this contract, as well as many other circumstances, yet they may not alter the *essentials* of the marriage contract by which this new society is established, and which have been determined once and for all by the very Author of human nature, God; Himself. Such essential characters of the family are its unity, its stability, its primary purposes. The young man and woman wishing to marry are free to found or not found a new family; but once they choose to do so, they must respect the essential duties and rights determined by God.

. We may note that the term family may be taken in a more restricted or in a broader sense. In its most restricted sense the family comprises the parents and their children, at least such as continue to live in the parental home. In a broader sense it may include all who dwell together in the same home and acknowledge, in varying degrees, the parental authority of that home,—thus including married sons and daughters and their families, servants, etc.

That there must be genuine *authority* (the right to command imposing the duty to obey) in the family is easy to understand. Indeed, in no other social relation is God's plan to share His authority—the ultimate source of all genuine authority!—and exercise it through others more clearly apparent. For in order adequately to achieve the divinely ordained purposes of

the family, genuine authority is indispensable, and therefore willed by God. Domestic authority is the best authenticated of all human authority.

As far as the nature of its exercise permits, the family authority is vested conjointly in both parents, with finality of decision resting with the father or husband. To claim complete equality of authority in husband and wife is simply to ignore the realities of human nature.

Chief among the divinely ordained purposes of the family are the procreation and proper care of its children, and the mutual aid,—physical, economical, social, spiritual,—of husband and wife, parents and children.

From the divinely willed purpose of the family we can conclude what are the divinely willed duties of its various members:

(1) The mutual duties of husband and wife; particularly,

(a) The permanence of the marriage bond till death of either husband or wife. Experience shows that there is *no safe middle way* between absolute permanence of the marriage bond and divorce run riot,—divorce sought and secured for the most trivial reasons, until the sacredness of the marriage-bond and of the family is destroyed and untold harm is done.

(b) Mutual fidelity, with one and the same standard of morality for both husband and wife,

(c) Mutual love, which makes for unity of minds and hearts, the surest guarantee of mutual happiness. This love refers not so much to that sentimental or

sensual love which is more properly a selfish affection than genuine love, but rather that mutual esteem which impels each sincerely and generously to seek the well-being of the other out of a deep sense of duty and of genuine esteem. In this spirit husband and wife make that complete mutual self-surrender without reserve, sharing in common their physical, intellectual and moral resources, and achieve the happiness that is proper to the home.

(2) The duties of parents toward their children: their sustenance and physical care, as well as their intellectual development and general education according to circumstances and means; and above all their moral and spiritual training, in which the powerful influence of the parents' good example plays so vital a part. Parents should at the same time remember that their children have certain personal and social rights and duties that take precedence over parental rights, as e.g., liberty of conscience, the choice of a state of life, freedom of consent in marriage, etc.

(3) The duties of children toward their parents; particularly the most sincere and generous reverence, love and obedience, at least until they have attained majority or marry, and even after that reverence and love and a reasonable measure of obedience and, if necessary, support. (Cf. Chapter XVI.)

(4) The duties of parents and children toward the servants and other dependents, i.e., the exact and generous observance of the Laws of Justice and Charity in their regard. (Cf. Chapters XVIII, XIX.)

(5) Mutual love and harmony among all the members of the family. This, and the conduct of the children toward the servants provide ample opportunity for training the children to the practice of justice and charity.

(6) On the part of servants the faithful and diligent discharge of their duties, and particularly, honesty, diligence, and the good example of a blameless conduct.

A special danger to the family lies in the tendency, so frequent in our day, of the State usurping to itself many of the rights of parents in regard to their children. This is particularly true in the matter of education. While it is the right and even the duty of the State to supplement where parents, either through neglect or inability, fail to provide properly for the education of their children, still both the right and the duty of directing the child's education rests first and foremost with the parents. The State therefore can never justly claim a monopoly in the education of the youth of the country, nor deprive the parents of their right to educate their child, as long as the parents do not neglect or abuse their right to the injury of the common good.

From what has already been said, child marriage is so obviously against reason, and therefore against the Moral Law, that it hardly calls for further comment.

APPENDIX II

THE STATE

WHEN we consider man not only as an individual, but in his social nature, we begin with the family. For the family embodies the most fundamental of all man's social relations. But the family alone is not sufficient to meet all the social needs of man. For many purposes,—political, economical, cultural, religious, etc.,—families must unite to form larger social units, which can more adequately promote not only his individual good, but also the common good of all. Foremost among these larger societies,—as far as the Natural Law is concerned,—is the State.

• By the State we mean the *union* of a commonwealth of people (the inhabitants of a definite geographical area) under a *supreme authority* for the promotion of their *common temporal good*.

That some such political organization or union is part of the divine plan, follows clearly from the fact that man's social nature, as it actually is, definitely requires such union and authority. Hence recognition of the State, and submission to its divinely willed authority, follows clearly as an obligation of the Moral Law.

But while some such union and public authority, which we call the State, is thus divinely willed, the Natural Law, as the manifestation of God's will, does not determine what particular *form* this society should assume in any particular area, whether an autocracy,

democracy, monarchy, republic, etc., etc. This may be determined by various factors such as historical or political events or developments, by the free choice of the people, etc.

In this brief sketch we do not propose to consider the relative merits of the various *forms* of government but rather emphasize on the one hand our *own duty of loyalty* to the State and its authority, and on the other hand call attention to the *limitations of the State's authority* and rights. For obedience is due only to genuine authority, to authority derived from God. Pretended authority, exceeding the limits clearly intended by God, or even contradicting God's own Moral Law, is not true authority, but rather might usurping the place of right.

More fundamental than the State, and prior to it are the individual and the family. Both have rights that are essential to their well-being, and therefore sacred, directly willed by God. When, therefore, the State attempts to deprive the individual or the family of such inalienable rights, as the right to life and physical integrity, freedom of conscience and of worship, of freedom (as far as the common good permits it) of speech and of the press, of the right of private ownership, of the right to educate their own children, etc., then the State is exceeding its authority and cannot command obedience.

What, then, are the rights of the State? In general, such legislative, executive, judicial rights as are required for promoting and preserving the common temporal

good, and which do not conflict with more fundamental rights of the family or individual, or with other divinely constituted authority. Thus the State has the right to make and administer laws, both penal and moral; the right of taxation (according to the maxim: "From each according to his power, to each according to his need,"); the right to establish certain prohibitions required by the common good; the right to punish crime, to demand military service, to defend itself against an unjust aggressor, to conduct schools, etc., etc.,—all rights being determined by the purpose of the State—the promotion of the common temporal good of its citizens.

Among the gravest of modern dangers is the tendency of states to encroach upon the rights of the family or individual, a tendency culminating in the *totalitarian* state. We cannot insist too emphatically, that the State exists for the good of the family and the individual, and not the individual and family for the good of the State. When we say that the authority of the State is supreme, we mean that it is not subject to the authority of another state; but it does not mean that it is independent of God, of the Moral Law. The totalitarian state, therefore, that recognizes no authority whatever superior to its own, that is law to itself, is not in accord with God's plan, and therefore not a true way to man's well-being and happiness. All authority exercised by man is always subject to the absolutely supreme authority of God. As soon as man, in his position whatever it may, commands contrary to God's law, he no longer exercises true authority, and cannot command obedience.

The *COMMUNIST* or *SOCIALIST* State. Socialism and Communism, or to be more precise, the Socialism or Communism deriving from the philosophy of Karl Marx, both center about the question of ownership of the material goods of this world. Both oppose, in varying degrees, the idea of private, individual ownership, and want instead collective ownership. Socialism would have at least all the productive goods of the world owned collectively by the State, as well as State control of the distribution of all material wealth produced; while Communism would deny *all* right of individual ownership, except such as the State itself might choose to establish or determine. Besides, it should be noted that ever since the days of Karl Marx (d. 1883) the entire ideology of both of these closely related systems has been so closely bound up with a purely materialistic philosophy, that the out and out anti-God attitude so openly proclaimed by modern Bolshevism, is but the logical development of what is most fundamental in these systems,—pure materialism.

That private ownership may, and most probably will, in the interests of the common good need to be subjected to certain limitations, and to supervision and partial control by the State, few to-day will deny. It is also true that in limited societies whose membership is strictly voluntary, such as monastic and other religious societies, common or collective ownership can be conducive of the very finest type of culture and well-being. But to *impose* either Communism or Socialism on the citizens of an entire state, has never yet been proved, in theory or practice, as suited even to the best interests

of man's temporal well-being. And when, as in practice has always been the case, this form of economic system is positively bound up with crass materialism, there remains no room for choice on the part of those whose belief in God and the things of the spirit is more than a mere lip service.

The State, Religion and Morality. Since religion and morality contribute so vitally to both the individual and the common temporal good of the State's citizens, it is clear that the State cannot be indifferent as to whether they flourish or not. Above all, the State may not obstruct true religion, clearly recognized as such, for this can never be opposed to the common good of its citizens. Practices or cults that are clearly opposed to the common good, e.g., by imperilling public morality, or fostering hatred and dissension, etc., even when practised in the name of religion, obviously are not true religion, and the State has not only the right but the duty to prohibit them. Where the citizens of a State profess different creeds the State can do little directly and in a positive way to foster any particular form of religion, even when those in authority feel convinced of the clear superiority of one form over others. But even where there is great diversity of religious creeds the State can powerfully aid all true religion by effectively promoting public morality. Where morality flourishes, religion will also flourish, and vice versa. And the State can do very much to promote public (and consequently private) morality, by fostering true education, by securing as far as possible a just and equitable distribution of wealth, by proper super-

vision of public amusements, by wise and equitable labour laws, by the adequate and prompt punishment of crime, by a prudent supervision of literature and the press, by protecting and promoting proper family life, which is the nursery of good citizens, etc., etc.

APPENDIX III

CAPITAL AND LABOUR

WHEN we consider man as a *social* being (Appendix I, II), we find that besides the question of the Family and its rights and duties, and the State and its rights and duties, there is another question which in our day is of profound importance,—the question of Capital and Labour and their respective rights and duties.

The question of Capital and Labour arises out of the fact that in our day the stupendous growth of industry in nearly every country has made huge armies of men and even women and children *wage-earners*, who are largely or even entirely dependent for their livelihood on their daily wage; while a comparatively small number of men have gradually acquired control of the means of production, factories, workshops, raw materials, and the mines and fields from which the raw materials are derived.

Left to themselves, such economic conditions quickly tend to concentrate both wealth and power in

the hands of a comparatively limited class of wealthy proprietors or administrators. Because of their wealth and power these, unless checked and controlled by the State, are able to set at naught the Laws of Justice and Charity and thus reduce the wage-earner to a condition little better than that of slavery. In this way the majority of mankind are divided into two opposing camps,—the “have’s”, those who control the wealth and means of production, and are generally designated as CAPITAL, and the “have not’s”, those whose wealth is more less restricted to their daily earning power, and who are generally referred to as LABOUR.

With the increased expansion of industry there went hand in hand, in many countries, a political policy known as *economic liberalism*, which looked with disfavour upon any control by the State of the relations between employer and employed. Under the supposed “law” of supply and demand, it left the economic relations between Capital and Labour open to uncontrolled competition. With the balance of power and wealth *so immensely in the hands of Capital*, and with human nature such as it is, more often than not the slave of greed, injustice, and other vices, the wage-earners were in many places gradually reduced to such intolerable conditions, that they became a crying insult to the dignity of man. Greed rode rough-shod over those inalienable rights with which the common Father of all men has endowed ALL of His children. Thus Capital and Labour were gradually arrayed into two *opposing camps*, literally at war with one another. In a large measure these conditions have been responsible for many of the grave evils which

have led to destructive upheavals threatening our very civilizationn.

As we have already noted (Chapter XVI, XVIII, XIX, XXIV), in all our relations with other men, as well as in our use of the goods of the earth, we are always subject to God's Moral Law. Though we may possess the goods of the earth as *our own*, yet this possession is more a *stewardship* than an absolute ownership. Only God can be "owner" in the fullest, absolute sense, and we may possess, use, dispose of them only in accord with His will and plan.

Now obviously God's plan is that these goods, these "good things" of the earth, should be available, in due proportion, to all those of His children who, unless they be unable, on their part comply with God's Law of Work, to all who *according to their condition and means* contribute to the common good. For all such as are willing to do their part, at least such share in the goods of the earth should be practically available, as will enable them to lead a *truly human life*. This would, as a minimum, demand for the labourer and his family reasonable security against destitution and want, even in time of sickness, emergency and old age.

It requires little investigation to show how desperately far we are to-day in most countries from realizing God's plan. The insecurity, the poverty and utter destitution, the widespread unemployment of willing workers, the prevalence of woman and child labour, lack of opportunity for even elementary

education, housing conditions that are not fit for animals, want of medical care, etc., etc., are like a world-voice crying to heaven for vengeance. Little wonder that in the face of such appalling disorder and wrong, the outraged poor should rise in revolt. And unless an effective righting of these wrongs can speedily be brought about by peaceful, orderly means and methods, the violence which is sure to result will, in trying to correct the wrong, also destroy what is good in the present economic order. Men, in their very struggle for liberty, will unwittingly be forging the chains for their enslavement. But is there a remedy?

To suppose that there is no remedy, and that mankind must just struggle on, weary, distressed and despairing, is to doubt God's wisdom and love. God's world definitely *can be*, not a heaven on earth (this clearly was not God's plan!), but withal a very livable place, where all men of good will can live their brief earthly pilgrimage in a manner befitting their dignity as children of so loving a Father. Suffering and sorrow there will ever be. But all in all, this earth could be a very delightful place of temporary sojourn. God gives in such prodigal abundance His countless gifts for man's needs and comforts, that if only man will not thwart God's gracious care of us, our earthly life, despite its limitations and imperfections, will indeed be a foretaste of that perfect happiness which the heavenly Father wishes to give to all His children, to all men of good will.

In this brief sketch we shall not attempt to suggest, even in outline, a complete program of adjust-

ment between Capital and Labour, but merely some of the leading facts and principles that must be kept in mind in working out such a sorely needed reform. The author lays claim to no originality. The magnitude of the problem, and the deep wisdom and exhaustive study which its solution demands, are quite beyond the author's ability. But as early as the year 1891, a student of exceptional insight and ability, and with exhaustive means of research at his disposal, made a scholarly analysis of the problem, and outlined a synthesis of the most indispensable means that must be applied to remedy it. In his truly masterful Encyclical "*On the Condition of the Working Classes*," Pope Leo XIII gave the working classes a veritable Magna Charta of their rights and duties, and to Capital sane, wholesome, godly advice which, if heeded, would have redounded to their own benefit as well as to that of the labouring classes. For reasons not far to seek, the remedies there suggested were all too largely ignored, and the industrial world pressed on to its own detriment and that of the common good of all.

After forty years of vain waiting the Holy Father again spoke, now in the person of Pius XI. In his encyclical of world-wide fame "*The Social Order, its Reconstruction and Perfection*," Pope Pius XI took up the teaching of his illustrious predecessor, Leo XIII, and applied its principles, with further practical suggestions, to modern conditions. In these two documents especially we have such practical wisdom and deep understanding of the problems confronting Labour

and Capital, that no serious student of the social question can afford to ignore them. It is above all from these two sources that we gather the following suggestions. They will, we trust, stimulate further study of these precious documents, as well as of the entire philosophy upon which their doctrine is based,—a philosophy that plants its feet firmly upon incontestable facts and truths, which is brave enough to seek Truth wherever it is to be found, and intrepid enough to follow Truth wherever it may lead; knowing that all truth must lead to God who IS Truth, and who at the same time is Wisdom, Goodness and Love.

We shall here presume that the reader has already carefully studied and made his own the doctrine contained in the preceding chapters of this Course in Moral Law, with particular attention to Chapters I, II, III, IX, XVIII, XIX, XXIV, and Appendices I, II.

From the facts noted in these chapters, and the necessary conclusions derived from these facts, the following becomes clear:

(1) Mankind, planned by God as one great family, with the Law of Love as its dominant law, *need not* and *should not* be divided into opposing classes. It can, *in harmony with God's Law*, achieve not only its perfect, everlasting happiness, but at the same time a very substantial degree of temporal well-being in this world.

(2) The root-cause of the great social evil of *class-strife* lies in the fact that the great majority of men (and how often those in possession of wealth or power

are the worst offenders!) to-day are dominated, not by Love, but by *greed*; and this fact is again the inevitable result of another fact, i.e., that the philosophies which to-day mould the thought and determine the conduct of the vast majority of men, are built not upon Truth, but upon isolated shreds of truth woven into a huge tangled web of falsehood and error. God, when He endowed men with intelligence and free will, determined that their well-being must be sought and achieved under the guidance of Truth and Love.

(3) The surrender of men's minds and hearts, of their thought and conduct to the Laws of Truth and Love, cannot be imposed by force, but rests ultimately with their own free choice.

From all this it is evident that really to cure this social evil we must have recourse to those forces which *can effectively influence* the minds and hearts of men, and win them from falsehood, error and greed, to Truth and Love. Easily the foremost among all these forces is *Religion*. And we may safely assert that until Religion, true religion, is accorded that recognition which its importance and necessity demand, we shall resemble the quack practitioner who proposes to cure a deep-seated, organic disorder by administering a few doses of soothing syrup. It is true that religion, too, cannot transform the minds and hearts of men against their own will. But for all that it remains the most effective, and an *indispensable* remedy.

Let, then, all men of good will who would lend their aid in curing this social evil, each according to

his position and means, bend their efforts to place Religion in its rightful place, first in their own lives, and as far as they properly can, in the lives of all men. *It must be the basic remedy*,—the return of mankind to loving submission to God and His holy Law, which is true Religion. Only in this way will men be effectively impelled to that reform of their individual and social life which will bring it into harmony with the principles of *sound philosophy*, which *must be the basis* of any genuine social reconstruction. Then, too, there will be hope of perfecting it according to the sublime law of generous, universal brotherly love.

Hand in hand with this, let us strive to apply such added remedies as reason and experience suggest to help in accelerating the cure, and to provide as much of immediate relief to the afflicted social body as possible. Much, certainly, can be achieved by *genuine education*, which strives not only to impart knowledge to the mind, but also trains the will to moral goodness and righteousness. Then particularly, too, the State, by just and wise social legislation, not only *can* do much to supply immediate relief, but—with men's wills such as they are, so strongly inclined to greed,—it *must* do its part to protect those whose rights are violated, and to bring to justice the transgressors. Until the mutual good will of Capital and Labour enable them to make their own adjustments in all that pertains to their field, it is the right and the duty of the State to supervise and, if necessary, to intervene in the settlement of disputed claims, so that not

superior might, but justice and charity may prevail. The so-called Political Liberalism which dominated the economic policy of so many states during the past century, and which aimed at the *least possible* interference by the State with unbridled economic competition, represents *one* extreme of error regarding the duties of the State. With the balance of power so overwhelmingly in the hands of Capital, this policy gradually reduces the labouring classes to unjust misery and wretchedness, and paves the way for the opposite extreme, Marxian Socialism and Communism, even more disastrous than economic Liberalism.

From their very beginnings Marxian Socialism and Communism not only ignored, but even openly denied some of the most sacred, God-given rights of man. Claiming for the State or Society rights bestowed by God upon the individual or the family (Cf. Appendix II), these systems quite logically led to the monster of the *totalitarian* state, usurping to itself not only the sacred rights of the individual and the family, but of God himself. Both extremes must be avoided. It is the duty of the State to uphold right, and avenge and prevent wrong. But in doing so it may not deny or usurp to itself the rights of individuals and families.

Among the *wrongs* which the State must help to correct by making and enforcing just and wise laws, one of the foremost is the question of *unjust wages*. That wages should be fixed by *free contract* between Capital and Labour, is in itself in no wise opposed to the Moral Law. But it may at times become necessary

for the State to intervene, in order: that *both* parties may be able to act as free agents. For Capital may by using its superior power practically to *compel* the labourer to accept wages that are clearly insufficient and unjust. Likewise, strongly organized Labour may at times by the use of violence, by unjust strikes, etc., unjustly curtail the liberty of the employer, or oppose the common good.

In ascertaining a *just scale of wages* a number of concrete facts must be considered, particularly;

- (1) The needs of the labourer for the support of himself and family;
- (2) The condition of business;
- (3) The common good.

Since in God's design the mother's sphere of work should as a general rule be the domestic cares of her own home, and the children's physical and mental development should not be crippled by premature labour; and since in many cases the family has no other source of income than the father's daily wage; it follows from the fundamental rights of man as a human person, that the father's wage should be sufficient to meet adequately the normal needs of the family in a manner consonant with human dignity. This supposes *at least* frugal comfort, reasonable medical care, means to educate the children as befits their social condition, some provision against emergency and old age, the ability, with due thrift, to acquire some property, etc.

But due consideration must also be given to the rights and needs of the employer. Wages that, without the fault of the employer, would be ruinous to the business, would injure the employee as well as the employer. At times economic disturbances may make it necessary for both Capital and Labour to put up *temporarily* with conditions that call for mutual sacrifice until a proper adjustment can be made.

The purpose of the State is to promote the *common temporal good* of all its citizens. Wages that are either too low or too high, can equally cause unemployment on a large scale, and in many other ways can bring disorder into the economic life. Hence in wage adjustments the *common good* must receive that consideration which its preeminence in the social order demands. If this is not sufficiently served by Capital or Labour acting in their own capacity, it becomes the duty of the State to intervene.

We have briefly referred to the part which the State must play in *supplementing* what *may* and—with human nature such as it is—generally *will be* lacking in the proper adjustments between Labour and Capital, with impartial justice upholding right, and punishing wrong wherever it is found. But let it be emphasized that the State's duty is rather to supplement and aid, not to supersede without necessity the rights of the individual, of the family, or of any other non-political association working for such adjustment, such as labour unions, guilds, protective associations, etc. The more

such adjustment proceeds from non-political sources, the more secure are the personal liberties of the citizens.

In order to reduce to a minimum the necessity of State control by promoting the spirit of harmony and co-operation between employer and employed, Leo XIII and Pius XI recommend the re-establishment of vocational groups to form a *non-political voluntary corporative organization* of industrial society. Thus, somewhat on the pattern of the crafts and trade guilds which produced such happy results in mediaeval Europe, but with due adjustment to modern conditions, the proprietors, the wage-earners, and the distributors,—all those engaged in any particular branch of industry,—would be united in a voluntary, *non-political* union or association to consider and promote *conjointly* the welfare of the entire industry which it represents. In this way, as in a *living organism*, instead of opposition and strife, the union and harmony so essential for well-being can be more effectively promoted. In the application of such a system to our modern conditions the ancient Indian village organization, as well as the ancient guilds, can offer helpful suggestions.

Here in India, where the economic problems still centre so largely in the conditions of the rural and village populations, a just and human reconstruction in accord with the principles of social justice, will require careful and comprehensive study quite beyond what is possible in this brief sketch. We shall therefore be content here to emphasize the crying need of such social reform in behalf of so many millions who, under

the present conditions are unable to attain even to the very minimum of culture and humane living which the dignity of human personality demands,—let alone such standards of living as the ancient civilization and culture of our country should lead us to strive for.

All this will not be attained in a day or a year. In the meantime, until comprehensive study and effort can bear tangible fruit, it should be doubly the duty of all to see that in their own domestic or business sphere such inhumane abuses do not prevail. Are our own domestic servants, our raiyats and labourers able to live, they and their families, as befits human beings? as every man worthy of the name should want even the most 'unfortunate of his brethren to live? What genuine, humane interest are we showing in the well-being of those whose livelihood we so largely control? Shall we have to stand in shame and disgrace before the judgment seat of humanity and of God?

We have already referred to the indispensable part Religion must play in order to achieve a social-economic reform that will bear salutary fruit and correspond at least in some fair measure to the wise and loving designs of the common Father of all men, who in His wisdom and love continues to provide so bountifully the good things which He intends for all His children. And let us not be dismayed by the fact that Religion, because of its very nature dependent on the free consent of men, cannot like the tyrant dictator of a totalitarian state, achieve its purpose by force and violence, but must stand like a meek beggar

at the door of men's hearts. This necessarily follows from the fact that man is endowed with free will, and so our efforts at social reform must adjust themselves to this fact. But just because of man's free will it remains true that Religion will ever be the *most powerful*, and in fact the *only sufficient* power to achieve that free consent and surrender of men to the Moral Law, without which all social reform is only superficial and temporary. For only Religion, bringing man face to face with absolute values, with the permanent and enduring, with eternity and the Infinite, can present to the free human will motives powerful enough to outweigh the tremendous appeal of selfishness and greed, the root of all our social disorder. And even though Religion does approach men as a meek beggar and has to compete with the huge monster Greed, the case for Religion is far from hopeless. Religion has triumphed over these same human hearts before, and history records the miracles of transformation, it has achieved in the past; and Religion is achieving her miraculous transforming power to-day.

APPENDIX IV

RELIGION

THIS Course in Moral Law would be incomplete without at least a few more explicit words about Religion. To the careful reader it may seem that the

entire Course is really a course in Religion. And indeed, frequently Moral Law as here presented is called Natural Religion. But as we have already pointed out (Chapter XIV), it is more properly considered as a *Part* of Religion,—such part as our reason even without the help of a *supernatural* revelation, can learn from the study of man and the world in which he lives; in other words, we have been ascertaining such facts about God and ourselves, and our mutual relations, as God makes manifest to us in the *natural* world.

But even to the superficial thinker it will be evident that God, who even in the least of His works can manifest to us so much about His own nature and His holy will in our regard, most assuredly can, if He so wishes, choose more direct and immediate ways of revealing himself and His holy will to men, i.e., can give to man a fuller and more complete revelation and knowledge than our reason alone can glean from Nature. Indeed, considering the number of important questions which in this Course we have had to leave unanswered or only partially or tentatively answered, there is ample reason to suspect that God has actually given such a *super-natural* Revelation.

Now it hardly requires argument to show that IF God has deigned to give us such a fuller Revelation, that His will thus manifested binds all men just as soon as it becomes known to them. In other words, Religion in its full and proper sense calls for obedience to God's will no matter how He chooses to make it known to us. Obviously, in a matter of such profound importance and

tremendous consequences, we shall want the fullest security against error.

Furthermore, even an elementary grasp of the relations of man to his Maker clearly shows that as soon as man has positive indications of such a supernatural Revelation having been given, it becomes his strict duty to make sincere and earnest efforts to ascertain the content of such Revelation and, as soon as his reason satisfies him that he is face to face with the expressed will of his Maker, to submit to it in unreserved obedience. Any other attitude on our part would betray a disloyalty to truth and duty which would be intolerable even in regard to human authority.

In conclusion a word about the use of the terms *Religion* and *religions* or *a religion*. When we speak of *religions* or *a religion*, we refer to one or more of the various forms of belief, worship or service, of which such a multitude exist under various names. When we speak of Religion, we refer to that great spiritual reality which, viewed in God, is God's infinite Wisdom and Love seeking man's perfect happiness; viewed in man, in ourselves, is the unreserved surrender of man's mind and heart to this wisdom and love of God made manifest, to God's holy will revealed to us.

From this it quickly becomes clear that we can find true *Religion* wherever there are men of *good will*, men whole-heartedly ready to submit and conform their own imperfect human wills to the all-perfect divine will made manifest to them. No man who has the mature use of

reason is debarred from having true Religion from being pleasing to God, a child of God.

Quite distinct from this is the question of a true religion, or *the* true religion. For it must at once be clear to every logical mind, i.e., every sane mind, that when different religious *organizations or systems* propose *as divine revelations* doctrines that are contradictory among themselves, such *contradictory creeds cannot all* be divinely revealed. Truth, like God, can never contradict itself. Neither does it follow from this that *all* are counterfeit. God has given us reason to discern the true from the false.

The multitude of contradictory creeds proposed by men as divinely revealed can only be explained by some initial disloyalty to truth,—a disloyalty which has been often repeated up to our own day. Man's knowledge of God has thus been obscured and countless errors have crept in.

But this can console all of us: As soon as a man of good will is sincerely and seriously seeking to know and do the holy will of God without reserve, such a man is practising true Religion. Such a man will not attempt to lay down his own conditions for submitting to the will of God, as for instance those do who refuse to accept "organized religion." Clearly, whether God wishes to deal with His children through some divinely approved organization of men or otherwise, *is for God Himself to determine*. The only "condition" we may posit is that our reason clearly show us *that God is speaking* even though He should choose to speak to us

through the voice of a Babe. To such a man of good will the full light will come. With the help of God's grace which he will obtain by humble, persevering prayer, he will in God's good time come to the knowledge of God's more complete Revelation, of that Way of Life, that share in God's own TRUTH and LOVE, which God's Wisdom and Love have designed for him.

APPENDIX V

MORNING AND NIGHT PRAYERS.

MORNING PRAYERS

(SUITABLE FOR GROUP RECITATION.)

(L = Leader; R = Response)

- L. Come, let us praise the Lord.
- R. Lord we come to praise and worship Thee.
- L. O God, Maker and Lord of all things, humbly prostrate before Thy infinite Majesty, we acknowledge Thee as our sovereign Lord.
- R. O God, our Lord, behold thy servants.
- L. Thou, O Lord, art all-wise, all-good, all-powerful. Thou art infinitely beautiful, infinitely loving and worthy of love, infinitely merciful. Thou art absolute Justice and Holiness.
- R. O holy God! O infinite Wisdom! O infinite Love! In awe and reverence we bow before Thee.

- L. In reverence and awe, but also in joy and love, we renew our pledge of faithful service, of loving obedience. This is Thy gracious purpose, that we should be not merely Thy servants, but truly thy children. For if like loving, dutiful sons we obey Thy commands, Thou wilt be not only our most gracious Lord, but in very truth our loving Father, and Thy home will be our home.
- R. O God, our Lord, be Thou indeed our Father; let us be indeed Thy sons.
- L. In the spirit of dutiful sons we resolve that in this day our every thought, desire, word and deed may be such as befits a son of so sublime a Father.
- R. Merciful Father, help us this day that our thoughts may be pure and holy, our desires just, unselfish, kind. Help us in everything to make our conduct pleasing to Thee.
- L. Heavenly Father, who hast made us and knowest the weakness of our human minds and the fickleness of our hearts, give us this day Thy light and strength that we may be true to our resolve.
- R. Lord, we beg of Thee Thy light and strength.
- L. We beg of Thee Thy light for our minds, that we may not be deceived by the errors and the falsehoods of the world. For we live in a world where error and falsehood and the most shameful lying and deception are men's daily food. Lord, help us to hate all lying and deception as Thou dost hate them. Help us to understand more and more that all lying is of the Evil one, the father

of lies. Help us to understand that thou art Truth, and that only truth can bring us to Thee, Eternal Truth.

R. O God of Truth teach us to love and follow Truth and shun all lying and falsehood.

L. O Lord, as we beg for Thy true light for our minds, that we may know and cherish Truth, so we beg for Thy spirit of love for our hearts. Teach us to love Thee as our Father and our God, and to show our love for Thee by our obedience to Thy commands. Teach us to love all Thy children, whoever they be, but above all the poor, the weak, the suffering. Teach us to be most perfect in showing reverent love for our parents and all those who are especially near to us. Help us to conquer our inclination to selfishness and greed, and to find our truest joy in serving others.

R. O God of Love, make our hearts unselfish, generous, loving like Thyself.

L. Most Holy God, there is one favour for which we beg Thee very particularly,—that we may be strong and brave enough to be manly and pure, our bodies, as well as our minds and hearts, are wonderful gifts from Thee. If we use them only as Thy infinite wisdom and love planned that we should, Thou wilt reward us forever with a joy and happiness that will surpass our boldest hopes and dreams. Help us never to misuse our bodies. If temptation comes and we feel inclined to do what is unmanly and mean, let us promptly heed

the voice of conscience, and turn our thoughts and our wills to Thee, silently breathing a prayer; "O Lord, I do not want to sin."

R. Lord help us to be manly and pure.

L. Let us pray for success in our studies.

R. Help us, O God, to be diligent, attentive, persevering in our studies. Bless our efforts, that we may daily progress in knowledge, in wisdom, in true manliness; that we may return to our homes more dutiful sons, more loyal friends, more just and kindly neighbours, more upright [and useful citizens of our beloved country, more worthy to be, Thy sons.

O Heavenly Father, without Thy blessing our labour is in vain. Deign to bless our studies.

Our Father, who art in heaven,

"Hallowed be Thy name;

Thy kingdom come;

Thy will be done

on earth as it is in heaven.

Give us this day our daily bread;

And forgive us our trespasses

as we forgive those who trespass against us;

And lead us not into temptation;

But deliver us from evil. Amen. (So be it!)

AN ACT OF LOVE

O God, who art Eternal Truth and Beauty, infinite Goodness and Love, I know that Thou art supremely worthy of my love, and I do truly love Thee. I desire

with all my heart to love Thee as Thou deservest, above all else, as my God and my All. But as yet my love is all too fickle and weak. All too easily my affections are captivated by the things that draw me away from Thee. O God of love, increase mightily in me my love of Thee !

PETITION

Almighty God, Heavenly Father, help me to serve Thee loyally this day. Help me promptly to turn away from all unworthy thoughts and desires; help me courageously to seek and follow Truth; help me to hate all lying and deception as Thou hatest them; help me to be truthful, pure, kind and charitable in speech, just, unselfish and charitable in all my actions, generous to the poor and distressed, and in all things obedient to Thy Law. Above all, teach me to know and love Thee more and more!

NIGHT PRAYERS

(SUITABLE FOR GROUP RECITATION)

L=Leader. R=Response.

- L. Heavenly Father, we come to thank Thee for this day, and for all the blessings which Thou hast again given us.
- R. O God, our Lord, our Father, we thank Thee.
- L. Thou hast given us life and health and strength; Thou hast given us food, drink, shelter, progress in our studies; the pleasant companionship of friends; the devoted love and care of teachers and parents, and other blessings too numerous to mention.

And all these Thou hast given us as so many tokens of Thy love for us.

R. Heavenly Father, we thank Thee.

L. Yes, we most heartily thank Thee, and we wish to show our gratitude not only in words, but in deeds. As tokens of our loyalty and love we want to give Thee the most precious gifts that we can give,—our minds, our hearts, ourselves.

R. O God, we wish to give ourselves wholly to Thee.

L. We want to give Thee minds that are true, hearts that are loyal, manly, brave and pure. We want to be what Thou wishest us to be, worthy to be Thy sons.

This morning we resolved to love and serve Thee as dutiful sons. Alas! filled with shame and sorrow we must confess that we have not been as faithful and loyal as we should. How often to-day our minds and hearts turned to useless, unkind, selfish, and possibly even to base, unmanly, impure thoughts! Instead of diligent application to our studies, how often we indulged in sloth and idleness! How often we grieved Thee, the God of Truth and Love, by harsh, unkind, selfish words, words of anger, strife, quarrelling, possibly even the shameful sins of lying and deceiving, which are so ugly in Thy sight!

R. Help us now, O heavenly Father, to examine our conscience and recall in what manner we may have displeased and offended Thee, so that we may be truly sorry for our faults, and with the help of Thy grace may resolve to serve Thee more faithfully to-morrow.

Examination of conscience

(Each day one or more of the following may be used.)

1. How have I used my mind to-day? Was I slothful, idle, unattentive in class or study? Did I entertain selfish, unkind, angry, revengeful, envious, proud thoughts or desires? Did I wilfully dwell on impure thoughts, desires, imaginations, feelings or actions? When such temptations came into my mind, did I promptly obey the voice of conscience, the voice of God, and sincerely try to turn my thoughts to prayer or some other good thoughts?
2. How did I use my eyes? Did I use them to improve my mind by study, and to see, in God's great book of nature, how great and mighty, how wise and beautiful and good my Heavenly Father is? Or did I use my eyes to look at things that are harmful or dangerous, and suggest bad thoughts or desires?
3. Was my speech to-day worthy of a child of God? Or did I use disrespectful, or even vile and filthy language, or double-meaning remarks or abuse? Did I stoop so low as to make myself a partner of Satan, the father of lies, by lying and deceiving?
4. Was my conduct always such that my parents and teachers could be pleased with me, that my heavenly Father was truly pleased with me? Was I, in all my actions, honest, true, brave, noble,

pure and manly, generous, kind, courteous, unselfish, grateful, appreciative, refined,—in a word, did I always act like a well-trained, cultured gentleman and a son of our heavenly Father? Or was my conduct at times like that of a wicked youth, ungrateful, rough, selfish, greedy, cowardly, deceitful, dishonest? Did I observe a deep, sacred reverence in regard to my own body, God's wonderful gift to me? Did I remember that it belongs more to God than to me, and that I may use it only as He wills that I should? Did I consider myself as the divinely appointed guardian of a most sacred treasure, and that God will demand a very strict account of my guardianship?

AN ACT OF SORROW FOR SIN

O God, my loving Father: Again I have displeased and offended Thee, who art so deserving of my perfect loyalty and true love. But now I am sincerely sorry and beg pardon for all my sins and faults. I detest and hate them above all things, not only because I dread the loss of heaven and pains of hell, but above all because they have offended Thee who art so supremely good and deserving of my love. I now sincerely desire, and firmly, manfully resolve, that I will earnestly try to avoid all sin, and as far as possible all danger of sin. Give me, O God, Thy holy grace, Thy light and strength and love, without which I can do nothing.

PETITIONS

L. Let us pray for our parents.

- R. Bless them abundantly, O Lord, and reward them for their love and care of us. Bless them in life and in death.
- L. Let us pray for our relatives, our friends and benefactors.
- R. Deign, O Lord, to give them peace and comfort, Thy grace and Thy love in this life, and everlasting joy with Thee in heaven.
- L. Let us pray for our country.
- R. Grant us, O Lord, peace and prosperity and every blessing.
- L. Let us pray for the poor and the suffering.
- R. In Thy great mercy comfort and help them, O Lord, in their present distress and lead them to enduring peace and joy in their Father's home above.
- L. Let us pray for the whole world.
- R. Grant, O Lord, that all men may truly know and love Thee, the true, living God, and that all may acknowledge and serve Thee, in truth, in justice, in charity; that peace may reign in all lands; and that loving and serving Thee as Thy dutiful children in this brief pilgrimage on earth, all may dwell forever with Thee in heaven. Amen.

Our Father, who art in heaven,
 Hallowed be Thy name;
 Thy kingdom come;
 Thy will be done
 on earth as it is in heaven.

Give 'us this day our daily bread;
And forgive us our trespasses
as we forgive those who trespass against us;
And lead us not into temptation;
But deliver us from evil. Amen.

A PRAYER BEFORE CLASS

O God, who art eternal Light and infinite Wisdom; we beg Thy blessing upon our studies, that we too may acquire true knowledge and wisdom, and thus become more fit to serve our neighbour, our country, and Thee, our Heavenly Father. Amen.

A PRAYER AFTER CLASS

We thank Thee, O God, for all Thy blessings, especially for Thy blessing upon our studies. Graciously help us, that as our minds grow in knowledge, so our wills may also grow in love, in manly strength, and virtue. Amen.

Shorter form of Morning and Night Prayers

MORNING PRAYERS

AN ACT OF FAITH

Eternal God, I believe in Thee. In a world 'filled] with revolt and denial, I humbly and joyfully acknowledge Thee and Thy supreme sovereignty. Thou art the Lord. But Thou art also my Father and my 'all, in whom I shall find that perfect peace and happiness which 'my soul craves. O God, speak 'to me, for thou art unfailing Truth. Strengthen and perfect my Faith, O God!

AN ACT OF ADORATION

O God of infinite Majesty, Wisdom and Love, before Thee I bow in reverence and awe. To Thy Providence I commit myself with filial confidence. Thy holy will is my law. Thou art the Lord, my God, I am wholly Thy servant, and surrender myself entirely to Thee.

AN ACT OF HOPE

O my God, Thou art the God of Mercy, my most loving Father. With the abandon and trust of a little child I turn to Thee in all my needs. From Thy mercy and bountiful goodness I confidently hope for pardon of all my sins and faults. I hope, too, for Thy constant help that I may safely come to Thee, to find in Thee my perfect happiness forever. Lord, strengthen my hope!

A SHORTER FORM OF NIGHT PRAYERS

AN ACT OF ADORATION

O God of infinite Majesty, Wisdom and Love, before Thee I bow in reverence and awe. To Thy Providence I commit myself with filial confidence. Thy holy Will is my Law. Thou art the Lord, my God, I am wholly Thy servant, and surrender myself entirely to Thee.

AN ACT OF GRATITUDE

O loving Father! Again Thou hast bestowed Thy blessings upon me this day. Most profoundly do I thank Thee for Thy bountiful goodness to-day and all

the days of my life. Particularly do I thank Thee for food and shelter, health and strength, for Thy protection in danger, for the privilege of serving Thee in serving others, and above all for the knowledge and love of Thee, and all spiritual blessings.

AN ACT OF SORROW FOR SIN

(First briefly recall in what way you may have offended God to-day. Have you been selfish, proud, deceitful, immodest or impure, unjust or uncharitable in thought, desire, word or deed?)

O Heavenly Father, God of infinite Majesty, Wisdom, Goodness and Love! Thou art supremely worthy of my loyal love and service, and I do love Thee above all else. Yet how often I have disappointed and grieved Thee by my unworthy conduct in thought, desire, word and deed, so contrary to Thy Law of Holiness, Truth and Love! I am deeply ashamed and sincerely sorry for having thus offended Thee, and merited Thy just anger. O merciful and loving Father, turn not away from me! Do not cast me forever from Thy presence! Pardon my sins and faults, and help me, as I desire, to shun the occasions of sin, and love and serve Thee most loyally.

A PRAYER FOR LIGHT

Eternal God, Thou alone art unfailing Light and Truth. My poor mind, groping in the darkness of human frailty, can so easily mistake falsehood for truth, fiction for reality. Yet only truth can lead me to Thee, who art

Truth Eternal. With all the strength of my soul I yearn to know and possess Truth, that I may truly know and possess Thee. Let Thy divine Light shine into my soul, to enlighten and guide me more and more fully to know Truth, to know Thee. At the same time, may Thy Love and Grace draw me on, and give me the strength fearlessly and generously to follow Truth, and never be disloyal to it

The "OUR FATHER" (for yourself and for all near and dear to you).

Our Father, who art in heaven

Hallowed be Thy name:

Thy kingdom come;

Thy will be done

on earth as it is in heaven.

Give us this day our daily bread;

And forgive us our trespasses

as we forgive those who trespass against us

And lead us not into temptation;

But deliver us from evil. Amen.

(For further prayers, consult Index.)

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